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THE

TRUE ORGANIZATION

OF

THE NEW CHURCH,

AS INDICATED IN THE WRITINGS OF

EMANUEL SWEDENBORG,

AND DEMONSTRATED BY

CHARLES FOURIER.

NEW-YORK:
WILLIAM RADDE, 322 BROADWAY.
LONDON:
H. BAILLIÈRE, 219 REGENT-STREET.
1848.

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Charles Julius Hempel

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DEDICATION.

To those who acknowledge THE UNIVERSALITY OF GOD'S PROVIDENCE, and who believe that nothing occurs in the physical or moral order of creation which does not necessarily spring from the operation of His Laws, this volume is especially inscribed.

That it may afford them the means of comforting their souls, of strengthening their hopes, of exalting their courage and energy of action, of increasing their charity, is the fervent prayer of their friend,

THE AUTHOR.

New-York, March, 1848.

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INTRODUCTION.

THE mode in which thinking minds become converts to new doctrines, has always been considered and really is an interesting subject of philosophical contemplation. The character of the doctrine is deeply involved in the history of such a conversion, and is either exalted or lowered in the estimation of others, according as the spirit with which the converted individual was animated at the time the conversion was taking place, commends itself more or less to their respect. It may therefore be agreeable to religious minds to be apprised of the circumstances under which I became acquainted with the doctrines of Fourier.

Ever since my childhood, I have keenly felt that this world is not arranged agreeably to the soul's desires. Without dwelling upon the events of my infancy, although they might be of some interest to a religious psychologist, I will simply observe, that up to my thirteenth year I was the pride and delight of my teachers; they esteemed me for my industry and good behaviour; when, alas! I was suddenly torn from the golden dream of bliss, and with a soul full of anguish was forced to look upon life as the bitterest and saddest reality.

In the German schools, where I was educated, it is customary for scholars who are at the head of the class, to hear the class recite in the place of the teacher. This is considered a distinction; I enjoyed it as a sort of right, and always acquitted myself to the satisfaction of both teachers and class-mates. On an afternoon, after having performed the duty of hearing the class recite, I reported very favorably; the report was, that all had recited their lesson to my perfect satisfaction. My teacher, who always placed the utmost reliance on my reports, re-

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ceived the present report with some distrust; "I suspect you have been a little too kind," was his remark. Be that as it may, I was so little accustomed to hear any thing but the most unqualified commendation of my character and actions, that I was stung to the quick by this remark; the blood rushed to my cheeks, and I replied in a vexed tone, that I had been as conscientious as usual. Our teacher was as unaccustomed to replies on the part of his scholars, as I was accustomed to any thing but praise from him. The class seemed rather astonished at my boldness; but there was nothing farther said about it. When the boys went home, I was directed to remain, and then I received the bitterest condemnation that it ever was a poor boy's lot to bear upon his devoted head. The effect of that scene was terrible, and lasted for years. Ever since that occurrence, my peace of mind was ruined; I lost all confidence in men; life became a torment to me; and, young as I was, during many a long night I prayed fervently for death.

That first resistance to my teacher's judgment was the beginning of my spiritual regeneration. Ever before, I had suffered myself to be led by *his* wisdom; God willed that I should be guided by my own experience and judgment.

I sat for three hours, after having received my teacher's censure, brooding over what I should do; whether I should bid him defiance, or go and ask his pardon. I felt that I had occupied an elevated position; that I had been respected and admired; and it was also my firm belief that my teacher had wronged me in doubting the correctness of my report. After a long and desperate struggle between my pride and the desire of being relieved of my anguish, I concluded upon begging my teacher's pardon. I did so, but in a somewhat awkward and compulsory manner; and though a certain understanding again seemed to exist between us, yet I felt that he had alienated my love, and that the time would soon come when I should cease to respect him. I had venerated my teacher, as one man never venerated another; I would gladly have died for him, if my death had been necessary to his welfare; in the simplicity of my childlike enthusiasm, I had considered him in the

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light of a god, rather than a mortal being. But when he recklessly and spitefully rent my heart, without any sufficient reason, like an offended master, rather than an aggrieved friend, I felt that in his soul he was as haughty and revengeful as he accused me of being. The spell was broken, and the suspicion dawned upon my mind that this world was a contemptible thing, and that it was hardly worth any man's while to esteem another.

With these feelings in my heart, I grew up to manhood, and approached the period when the first quiverings of passion are perceived by the youthful soul. I found myself a prey to the most contradictory tendencies. I was always animated by a strong desire to do my duty, and to acquire social virtues; but I found myself constantly besieged with ever-watchful desires, endeavouring to lead me away from Him whom it was the delight of my inmost soul to love and to admire. I was fond of study; it gave me pleasure to dwell upon philosophical and religious things, and yet my mind was absolutely closed against the reception of the metaphysical doctrines of Germany. My mind was like an uncultivated field, in whose soil slumbered the power of receiving and producing life, but which was left barren by the nursing care of man, and enjoyed no other influence except the workings of its inherent aspirations and the benign rays of the invisible but eternal Sun of Truth.

It is needless for me to relate the thousand occurrences with which my earlier years were fraught. I left Germany in disgust, though with the firm conviction that God's providence is mindful of every human being, and is ever busy in preparing for it means of attaining its destiny. God had given me many proofs that he never forgot me.

The year after the revolution of July, I went to Paris. My design was to continue my studies at the University in that capital. In the stage which conducted me to Paris, there was a man whom I found to be singularly honest. I knew neither his name nor his character. I had scarcely spoken to him once. On arriving at Paris he requested me to lend him twenty dollars, saying that he would just step to a neighboring hotel and then return them to me. I handed them to him forthwith, and he returned them as he promised. During my stay at

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Paris, I became acquainted with some St. Simonians; I had some conversation with them, and even went to their meetings, but their doctrines never struck me as true. Of Fourier, I never heard a word.

In Paris, my mind continued in an unsettled state. I found some friends in Paris, whose kindnesses I shall ever remember. But my mind remained closed against the sciences of the age. I attended the lectures of the most distinguished professors of Europe, but without feeling much interested in them; the most interesting experiments appeared to me rather amusing than instructive and useful. I was more or less drawn to the study of medicine; but the principles upon which that science rests, appeared to me so false and foolish that I felt unable to set my heart upon practising them. And thus my distrust in science, my indifference towards its shining lights, my aversion to all intercourse with men were constantly increasing. The only things which appeared to me worth enjoying, were the pleasures of the senses; but, though I enjoyed them only speculatively—for the deep religious enthusiasm of my soul would never suffer me to be carried away by sensual excesses—yet the little pleasure which I sometimes indulged in, stung my soul with anguish and misery. I had a friend whose spiritual condition was precisely like my own; to him I said the only wise word that I remember to have uttered during my stay in Paris. I once told him that it was of no use to combat the passions by arguments; and that the only way to control them effectually, was to counterbalance them by each other, a weaker by a stronger.

After a few years' residence in Paris, I left that capital for the United States; and I confess, with gratitude and joy, that it was in this country that my soul was first opened to the reception and cultivation of a higher spiritual life.

The deep struggles which unceasingly tore my soul during the first year of my residence in the United States, were indescribably bitter. I felt as though I had been sent into the world for the especial purpose of suffering. The same despondency which had haunted my soul in Germany and France, pursued me in America; and I was persuaded that the fierce struggle which had been undermining my life, between duty and desire,

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charity to man and indifference to existing society, the love of God and the contempt of the bigotry of the world, would finally crush me and scatter my strength like chaff before the wind.

But it was ordained that I should be redeemed from my misery. I was very fond of Italian literature. On a Saturday afternoon, on sauntering along Broadway, devoured by misery and despairing of salvation, I was passing the foreign book-store of Mr. De Behr, and the idea occurred to me, by a sort of inspiration as it were, that he might perhaps have some Italian books that I might like to procure. I entered the store, and, on inquiring for those books, I was requested to ascend the ladder and to examine for myself. On the upper shelves I discovered an Italian translation of Thomas a Kempis' beautiful little work entitled "*Imitation of Jesus Christ.*" The name Kempis crowded upon my mind pleasing associations. My native place was not far from his; I knew that every body in my country venerated the good St. Thomas, that his little work was cherished like a jewel, and I felt induced to look at it. The very first line captivated my mind completely. A stream of delight flowed into my panting soul on reading the deeply moving words of Christ: "*He who follows me, does not walk in darkness.*" A new life seemed to be budding in my soul; I was completely lost in that little volume. I descended the ladder, paid for the book, and felt so deeply interested in reading it that I did not close the volume until I had reached the end. The effect which that delightful volume had upon my mind, is indescribable. For the first time since my thirteenth year I felt that the peace of God had descended into my soul. But such a peace! My soul was overflowing with bliss. There was hardly a fibre in my organism that did not seem to quiver with delight. But why should I attempt to describe the heaven in which I was living? That description defies imagination, and who knows, many of my readers would perhaps compensate me for my trouble with a sneer, and set me down as an enthusiast and a fool.

That new state lasted for about six weeks without any interruption; it was a state of prayer; I felt that I was living in God, and that God had filled me with his

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spirit. After that period I was gradually led out of that state; but the change which it had worked in my mind, remained. It had strengthened my mind and had disclosed it to the perception of truth and the love of goodness. My mind was in that state which is beautifully described in No. 8754 of the *Heavenly Arcana:*

"The man who is regenerating is led by Truth to the intent that he may come to Good, that is, may know it, and next will it, and at length do it; but when by Truth he is led to Good, he first comes to a Good in which the truths of Faith have not yet been implanted; for truths cannot be implanted until he is in Good; before this they are known indeed because they are in the memory, but in this case they are not in Good but out of Good; afterwards, when man receives new life, which he then first receives when he is in Good, the truths of Faith are implanted, and in the internal man enter into a kind of marriage with Good; this Good, in which the truths of Faith have not yet been implanted, but which is yet so disposed that they may be received, is meant by the wilderness of Sinai, Exodus 19: 2."

Evidently I had come to a Good in which the truths of Faith had not yet been implanted; they existed in my mind, because I had hitherto refused to acknowledge as truths what was taught as such; but I had not yet become conscious of them; they were not yet implanted in the good state which had been realized in my soul.

But the time had come when this implantation was to take place. I remember having said to my friend Mr. Maroncelli on a certain occasion, that it would be well to organize a group of five or six friends who would be willing to live for each other like one man; and that he replied to me that this kind of reciprocal union could only be realized between three or four hundred families. He then mentioned to me the name of Fourier, and introduced me to the late Mr. Manesca, who was one of the ablest and most devoted advocates of Association in this country, and handed to me a copy of Fourier's Theory of the Four Movements for perusal. The newness and strangeness of the doctrines contained in this volume, first stunned me with surprise. But I felt that there was the truth, and that the great question of human destiny was to be studied in that remarkable volume.

It is now ten years since I have been engaged in the

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study of Fourier's writings, and it is with a certain degree of satisfaction that I lay before the world the results of my meditations. Would that I could succeed in convincing thinking and candid minds that Fourier's philosophy embodies all that is grand in science, noble in art, good in life, sublime in worship, and divine in religion.

I fear that the friends of a truly Christian Social Reform will not find the path they have begun to tread, covered with roses; it is constitutional with the present race to oppose the Good and the True. Swedenborg was right in remarking, No. 5702 of the *Heav. Arcana*, that

"They who are in inverted order, that is in evil and thence in the false, at length have such an aversion to the Good and Truth of the church, that when they hear those principles, *and especially when they hear the interior things thereof*, they so abominate them, that they feel, as it were, a loathing and vomiting in themselves."

And again, in No. 1844 of the same work:

"At this day men predicate the church from the mere doctrinals of Faith, and from these they distinguish the churches of the Lord, not caring of what life men are, even though they cherish intestine hatred, tear each other to pieces like wild beasts, rob and plunder each other of reputation, of honor, and wealth, and deny in heart whatever is sacred, when nevertheless the Church cannot possibly exist with such, but with those who love the Lord, and their neighbor as themselves, who have conscience, and who hold in aversion the hatreds above mentioned. The latter, however, are, amongst the former, like strangers, being scoffed and persecuted by them to the utmost of their power, and being regarded as simple, vile, and contemptible. This, then, is what is meant by these words: 'Thy seed shall be a stranger in a land not theirs.'"

We truly need to be animated with the spirit of Christ, in order not to lose courage in the work of reform. It is an unprofitable work for those who are engaged in it. We must expect to meet bitter and brutal opposition.

But hail Reason and Charity! Reason and Charity will be the weapons with which we shall combat the slanders, the blighting sneers of our opponents. They may revile us, calumniate us, accuse us of all that is ungodly and base; let us be prepared for the worst. They

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may insult us, let us not retaliate. They may ridicule the man whose doctrine is the bread of our souls; let faith in Humanity and God steel our hearts against the injustice of the world; let our breasts be clad in the armor of love. Our enemies may delight in social misery; let OUR watchword be: ONWARD TO HARMONY!

I dedicate this work to the adherents of Fourier and Swedenborg.

The doctrines of these two great men cannot remain separate.

Their union constitutes the union of Science and Religion.

It has been my design to indicate that union, and to induce better men than I am to achieve what I have begun.

I have tried, in explaining Fourier's doctrine, to place it upon the highest ground.

And, of Swedenborg, I have shown that the doctrine of Fourier is an application to life of Swedenborg's theories.

The attentive reader will perceive that I have shown the necessity of a universal organization of Industry *upon ideal-logical grounds.*

And I feel that I have succeeded in doing so.

I have shown that Fourier's doctrine is not a mere doctrine of expediency, but that it is *a law of God.* And that its realization upon this earth is especially intrusted to the members of the New Church. They are, more than others, prepared to view Association in its divine light; for *Association is the handmaid of their faith.*

I do not wish to offend, in addressing a friendly advice to both the members of the New Church, and the disciples of Fourier. The followers of Fourier indulge too much the pride of Science, to make their doctrine acceptable to Christian thinkers. This is wrong. Social Science can never become a practical doctrine, and inspire the souls of men with holy aspirations and the enthusiasm of Charity, as long as it does not, humbly and childlike, bow to God's great gift to Man, the *Christian Atonement.*

If I accuse the disciples of Fourier of the pride of Science, I do not wish this accusation to be received as universal; I know that some of the leading disciples of Fourier are full of that spirit of humility which distinguishes the truly

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Christian worshipper of Science. I wish this accusation to be understood as implying a friendly censure against those disciples of Fourier, who adopt childish speculation in the place of calm, searching Science. They are too fond of contemning existing Science, not being aware that they do contemn it because of their own proud ignorance. If Fourier had been more scientific, he would have been less vehement in his criticism upon existing Science. But Fourier discovered the science of human destiny, and for that discovery he is entitled to our utmost charity for whatever harshness he may have used in his remarks against Science, and our scientific men. If Science has not yet accomplished the universal application of Christianity to life, it is not because the development of Science has been *false*, but *incomplete*. Men who profess to regenerate the world, should know at least as much as is now known of Industry, Science, and Art; they have to acquire that knowledge sooner or later, in order to turn it to some good account in their proposed measures of reform. Speculative reforms meet with distrust, and legitimately so; whatever reform is not advocated on the basis of universally admitted facts, is rightfully considered as the wincing and wailing of a child that neither knows what it wants, nor what is good for it. The disciples of Fourier do not constitute an exception to the foregoing truth, and they have no right to expect the realization of their doctrine, as long as they have not succeeded in convincing *Humanity* of its necessity and divine goodness. This is the work to be done; the question is to reform public opinion by an universal reform of the sciences; public opinion being conquered, we shall be listened to with attention and delight.

Association, as we teach it, is no axiom; it is a theorem to be demonstrated. This demonstration can only succeed with the nicest psychological and physiological proofs; he who means to solve it speculatively, or with mere assertions, will soon find that, without as much light as science now sheds upon all questions connected with human development, he is unable to make a single step forward, and that, despite of his speculative labors and apodictic propositions, he will have to exclaim with the raven-tamer of Augustus: "*Operam et oleam perdidi*," I have lost my money and my labor.

On the other hand, the members of the New Church are too full of the *pride of faith*, too contemptuous of whatever does not chime in with their man-worship of Swedenborg, too heedless of the deep and stirring emotions of living charity, ever to impress the world more than they have heretofore done, with the sublime truths revealed in the writings of Sweden-

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borg. If his disciples have comparatively exercised so little influence on public opinion, it is owing to their having completely neglected the application of their principles to the discussion of the great political questions which have been agitating Society for years past, and to the regeneration of the positive sciences, whose present tendencies seem to lead *away from*, rather than *to* God. The fault with the New Churchmen has been to reduce their doctrines to mere formulas of individual moralization, whereas they are universal principles, whose *true* application to the individual is only possible incidentally by using them as a foundation for the unitary organization of Society. If I say "the fault with the New Churchmen has been," I do not wish to use this expression with reference to what has been done by them until now, but with reference to what they should do hereafter. I take pleasure in admitting that they have prepared themselves with conscientious and religious perseverance for practically realizing the grand social transformation which awaits the world, and which the doctrines of Swedenborg are destined to sanctify as the consummation of Christianity.

The members of the New Church seem to have overlooked the fact that the regeneration of the human race proceeds, in a *compound* mode, from the internal to the external, and from the external to the internal.

In their desire to preserve intact the spirituality of the doctrines of Swedenborg, they have contented themselves with purifying, each in his own way, the interiors of their minds; they have put away many evils with which the members of other Christian churches are infested; but they have lost sight of the scientific universality of their doctrines, and the necessity of re-constructing the External Man by means of the scientific, that is, collective or universal application to life of the principles of Swedenborg. And by neglecting this scientific or universal application, they have failed in giving their Church an unitary organization, and their doctrines have been comparatively dissipated. The external form, if it be the true form, *contains*, and therefore *supports* or *fixes* the spirit. It is for this reason that the External Principle is more holy than the Internal. This is indicated in No. 9824 of the *Heavenly Arcana*:

"Inasmuch as the Ephod represents what was most external of the Lord's spiritual kingdom, therefore it was holy above the rest of the garments, and in it was the breast-plate, in which was the Urim and Thummim, whereby answers were given from the Divine Being or Principle; the reason why what is most external is more holy than things internal, is because what is

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external contains all interior things in their order, and [keeps them together] in form and in connection, insomuch that if the external were removed, internal things would be dissipated, for internal things not only close therein, but also are together there."

And again in No. 212 of *Divine Wisdom:*

"The effect is the complex, continent, and basis of the causes and ends."

And in No. 215 of the same work:

"It appears as if there were nothing more in use, action, work, and exercise, than what there is in motion, but nevertheless all the prior principles are actually in them, and so fully that there is nothing wanting; but that the ultimate of each Series, which is use, action, work, and exercise, is the complex and continent of all the prior principles, is not yet known."

I may yet quote No. 9836 of the *Heav. Arcana:*

"All preservation depends on the state of ultimates, for all interior things there close, and form a plane there, in which they may subsist; ultimates are as the soles and the feet on which the whole body rests, and also as the hands and arms by which the body exercises its powers; the forces of the body are also transferred thither; hence it is that the hands and arms, also the soles and the feet, correspond to the ultimates of Heaven."

Another beautiful definition of the nature of the External Principle is contained in No. 9216 of the *Heav. Arcana:*

"It may be expedient to say in what manner it is to be understood, that interior things have rest upon the Sensual Principle. The Sensual Principle is the ultimate of the life of man, as was shown above, and what is the ultimate, this contains all interior things, and is their common (or general) Principle, for they close into it, and thus rest upon it; as in the case of the skin, which is the ultimate covering of the body, the interior things of the body close into it, because it contains them, thus also they rest upon it; the case is similar in regard to the peritoneum in the body, on which the viscera of the abdomen rest, and also have a common connection with it, because it contains them; the case is the same likewise with the pleura in respect to the viscera of the thorax. The case is similar too with all things which are of the life itself of man, *viz.* with those things which have relation to his Intellectual Principle, and those which have relation to the Will Principle; these also succeed in order from interior things to exterior; exterior things are scientifics with their pleasantnesses; and extreme things are things sensual which communicate with the world, by the sight, the hearing, the taste, the smell, and the touch; upon these rest interior things, for they close into them. These are the things which are signified in the spiritual sense by a covering or

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garment in which he may sleep. That sensual things are a garment or covering, is grounded in correspondencies, for, as was said above, 9212, spirits and angels appear clothed in garments according to their truths of faith, shining, in the case of those who are in truths derived from good, as was the case with the angels at the Lord's sepulchre, Luke 24: 4. Matt. 28: 3, and also with white garments of fine linen, as was the case with those spoken of in the Apocalypse, Chap. 19, and with garments of various other colors. Moreover, it is to be noted that all and singular things from the first or inmost being or principle, proceed successively to their ultimates, and there rest; also prior or interior things have connection with the ultimates in successive order; wherefore if the ultimates be parted asunder, interior things are also dissipated; hence likewise there are three heavens, the inmost or third heaven flows-in into the middle or second heaven, the middle or second heaven flows-in into the first or ultimate heaven, this again flows-in with man, hence the human race is the last in order, into which heaven closes, and in which it rests: wherefore the Lord, from his Divine Principle, always provides that with the human race there may be a church, in which there may be revealed Truth Divine, which in our earth is the Word; by this is given a continent connection of the human race with the heavens."

I might multiply these passages where the divinely provided necessity of the External Principle is shown; I shall now add a few extracts from Swedenborg, showing that the existence of the External Principle depends upon its true organization, and that this organization is determined by the Divine Wisdom.

We read in No. 68 of *True Christian Religion:*

"Man has only such a measure of power against evil and falsity, from the divine omnipotence, and only such a measure of wisdom respecting goodness and truth, from the divine omniscience, and is only so far in God by virtue of the divine omnipresence, *as he lives according to Divine Order.*" (Order, in the divine sense being synonymous with Organization.)

In No. 4 of *Divine Providence*, we read the following beautiful remarks:

"*A One does not exist without a Form, but the form itself makes a one.* Every one who thinks intently with the mind, may see clearly, that a One without a form does not exist, and, if it does exist, that it is a Form; for whatsoever exists, from its Form derives that which is called quality and also that which is called predicate, also that which is called Change of State, as also that which is called Relation, and the like; wherefore that which is not in a Form, is not of any Affection, and that which is not of any Affection, is not also of any Thing; the Form itself gives all these; and forasmuch as all things which

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are in a Form, if the Form be perfect, mutually respect each other, as one link in a chain does another, therefore it follows that the Form itself makes them One, and consequently a Subject, whereof quality, state, affection, therefore something, may be predicated, according to the perfection of the Form. Such a One is every thing which is an object of sight in the world, and such a One also is every thing which is not an object of sight, whether it be in interior nature, or in the spiritual world; such a One is Man, and such a One is a human society: such a One is the church as also the universal angelic heaven before the Lord; in a word, such a One is the created universe, not only in general but in every particular."

From this paragraph results:

First, That Form means Organization;

Secondly, That human Society and the Church are such forms or organizations;

Thirdly, That these forms or organizations can be perfected; and

Fourthly, That upon the perfection of those forms depend the quality, state, and affections of those who constitute the form.

That the quality of individuals depends upon the General Principle under which they are united, is also strongly expressed in No. 8150 of the *Arcana:*

"Under Common or General Principles all and singular things are arranged into Order which are to be in the Series; the arrangement under Common Principles producing this effect, that singular things act in unity, and that they are in a form and have quality together."

To these extracts I will add No. 95 of the *Heav. Arcana*, which leaves no doubt as to the real meaning of "External Man," which meaning is "the organization or form of Society and the Church." Gen. 2: 7, "And Jehovah God formed Man, the dust from the ground; and breathed into his nostrils the breath of lives; and Man became a living soul." Of these verses Swedenborg gives the following explanation:

"The life of the External Man is here treated of; the life of his faith or understanding in the two former verses, and the life of his love or will in this verse: before, the External Man was unwilling to obey and serve the Internal, and continually fought against it, wherefore at that time *the External was not Man; but now, when he is made Celestial*, the External begins to comply with and serve the Internal, and becomes also Man, and that by the life of faith and the life of love; the life of faith prepares it, the life of love makes it to be Man."

This paragraph has no meaning unless Man is here taken in a collective sense; the neuter pronoun *it* shows at the

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same time that the noun Man has not, in this paragraph, reference to a rational personality, but to the mode in which the personality manifests its inherent life.

Swedenborg designates the spiritual heavens by the term "*Grand Man.*" The Grand Man is an organization of the heavenly inhabitants into *Series of Groups*, or, in the language of Swedenborg, into consociations of all the determinations of their affections united into a One, by the inflowing Divine principle.

He designates the Lord as *a most perfect Man*, because he is the fountain of the infinite determinations of spiritual life, which constitute the Grand Man.

When Swedenborg asserts "that at one time the External Man was unwilling to serve the Internal and continually fought against it," we have to infer from these remarks, that the Internal Man should determine the form or constitution of the External; and that, the Internal Man being constituted *seriatim*, that is, the affections, ideas, viscera and organs of man being arranged into *Series*, the External Man must be arranged in a corresponding manner, because, otherwise, there would be no adaptation or correspondence, the External Man would be in a state of rebellion, and the Internal, *instead of living, would have to fight for his life.*

But the Internal Man exists in its fulness, and in peace, "when the External is made Celestial," that is, when it is constituted according to Divine Order, *Seriatim.*

Then only has the External Man the form of Man, or of an Unit organized into *Series of Groups*, agreeably to the infinite and free determinations of the affections.

This true form of the External Man, is prepared by the "life of Faith," that is, by the untiring propagation of the Science of Divine Order; for Faith, as will be shown hereafter, is synonymous with "Universal Truth," as regards the constitution of Society and the Church; and life expresses the love of it as exhibited in action.

And that form "is made to be Man" by the life of love; that is, when the External Man shall have been adapted to the Internal, then the Love-Principle will have power to manifest its infinite forms of beautiful and holy life, and will infuse its spirit into the External Man so fully and perfectly, that the earth with its inhabiting angels shall be a true image of Heaven.

The last quoted paragraph from Swedenborg also indicates the degree of regeneration which the followers of both Swedenborg and Fourier now occupy; both of them are now in the life of Faith, preparing the External Man for the life of love.

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This degree is equally indicated in No. 99 of the *Arcana*, where Swedenborg discourses as follows:

"Life, or the order of life, with the Spiritual Man, is such, that the Lord indeed flows in by faith into his intellectuals, rationals, and scientifics, but whereas his External Man is at strife with the Internal, it appears as if intelligence did not flow in from the Lord, but from himself, by the scientifics and rationals; but life, or the order of life, with the Celestial Man is such, that the Lord flows in by Love, and the faith of Love, into his intellectuals, rationals, and scientifics; and inasmuch as there is no strife, he perceives that it is so: thus, Order, which is as yet inverted with the Spiritual Man, is restored with the Celestial: *this Order, or Man*, is called a garden in Eden eastward."

This paragraph indicates that the Spiritual Man, by which, in a more special sense, are meant the disciples of Swedenborg and Fourier, is now preparing the life of Love or the harmonic passions. From this paragraph may also be perceived, that the term "Man" is synonymous with "Order" or "Organization."

And again, in No. 1083 of the same work:

"Man who is the Church, is Internal and External. Before he becomes a Church, that is, before he is regenerated, he is in Externals, and when he is regenerating, he is led from Externals, yea, by Externals, to Internals, and afterwards when he is made regenerate, then all things, which are of the Internal Man, terminate *in things external*."

The disciples of Fourier have one advantage over those of Swedenborg. The former possess the science of the ultimates of Faith, which the latter ignore, or which, at any rate, they have not yet thought of, and without which the doctrines of Swedenborg cannot be reduced to life.

I pray God that this present attempt to introduce the doctrines of Fourier to the followers of Swedenborg as the foundation of their Church, may throw a firebrand amongst them that will kindle their souls with the love of charity, and with the holy desire of giving to their New Jerusalem that unitary organization which alone can command the attention and ultimately secure the conquest of the World.

On the other hand, it is my desire to show to the disciples of Fourier, what treasures of Truth are deposited in the philosophical and theological writings of Swedenborg. I know not whether the Phalansterians are prepared to study with that humbleness of mind which characterizes the seeker of Truth, the *Book of Books*, which Swedenborg has so gloriously expounded to the Christian world. They will do so in due time,

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and they will find that the Sacred Volume is a sort of stenographic text, whose phenomenal signs—the words—in their connection, indeed constitute a literal sense, but each of which, in the minds of angels, typifies a whole series of ideas, constituting an eternal truth in the history of the soul's formation, development and ultimate destiny.

Those portions of the Bible which possess this angelic character or internal meaning are the books containing the history of the Jews, the book of Job, the Psalms, the Prophets, the four Evangelists, and the Apocalypse Revealed.

Swedenborg uses the term "*Consociation*" instead of "*Association.*" I much prefer the former. *Ad*-sociation refers too much to something external, to a mere juxtaposition or aggregation of parts; whereas *cum*-sociation has a much more internal meaning. *Cum*-sociation indicates an union of spirits, a living together, an harmonious communing of the souls, and therefore expresses the idea which the term "Association" is intended to convey, with more energy and truth.

The following passages from Swedenborg, show that Swedenborg, whom the world has honored as one of the most erudite men of Europe, held the science and the erudition of his age in no higher respect than Fourier:

"The scientifics, which succeeded in the place of the scientifics of the ancients, and which are properly called philosophics, rather draw the mind off from the knowledge of spiritual and celestial things, because they may be applied also to confirm falses, and likewise cast the mind into darkness when truths are confirmed by them, inasmuch as several of them are bare expressions, whereby confirmations are effected, which are apprehended by few, and concerning which even those few are not agreed. Hence it may appear evident how far mankind have receded from the erudition of the ancients, which led to wisdom." —No. 4966. *Heav. Arcana.*

"At this day the evil is much greater than in former times, inasmuch as men can now confirm the incredulity of the senses by scientifics unknown to the ancients; hence such a thick darkness as can never be described, and mankind would be astonished, did they know how great it is."—No. 232, *Heav. Arcana.*

"How stupid are the minds of the inhabitants of the earth at this day!"—No. 182, *Conjugal Love.*

In No 3343 of the *Heavenly Arcana*, Swedenborg relates as follows:

"There were spirits from another earth with me for a considerable time; when I related to them the wisdom of our globe, how amongst the sciences the possession of which is called eru-

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dition, there are also analyticals employed as a means of exploring the things pertaining to the mind and its thoughts, and that these are called metaphysics and logic, but that men have advanced little beyond terms, and certain versatile rules; and that they dispute concerning these terms, as what form is, what substance, what the mind, and what the soul; and that by those common versatile rules they dispute sharply about truths; it was then perceived by them, that such things take away all sense and understanding of a thing, when the mind is confined to them as terms, and thinks on such subjects by artificial rules; they said that such things were only little black clouds which obstruct the intellectual sight, and that they draw down the understanding into the dust: they added that with them it is not so, but that they had clearer ideas in consequence of being unacquainted with such things."

The Ancients had more wisdom than we have, but less science; *we* are destined to acquire *Compound Wisdom* by science.

"In the course of Man's instruction"—see Swedenborg, No. 1495, *Heav. Arcana*—"the progression is from scientifics to rational truths, next to intellectual truths, and lastly to celestial truths," which I term Compound Wisdom. By rational truths, are meant *general* truths, *general* principles of political and industrial science; by intellectual truths is understood the science of the social mechanism, or the science of the passions, and by celestial truths are designated those truths which we derive from spontaneous inspiration in a state of passional goodness, or integral passional development.

This spontaneous *inspiration*, according to Swedenborg, existed among the members of the Most Ancient Church, which is designated in the Bible by the collective appellation of Adam.

It was accompanied, in the External Man, by a phenomenon which Swedenborg terms "*Internal Respiration.*"

In proportion as Love and Wisdom flowed into Man from the Lord, Man expressed the life which he was receiving, by a corresponding movement of the lips.

On the subject of "Internal Respiration," Swedenborg makes the following interesting remarks in No. 607 of the *Heav. Arcana*:

"What has heretofore been unknown to the world, and will perhaps appear incredible, the men of the Most Ancient Church had internal respiration, and none external but what was tacit; wherefore they did not so converse by expressions of speech, as afterwards and at this day, but by ideas, like the angels, which ideas they were able to express by numberless changes of the countenance and face, especially of the lips, in which there are innumerable series of muscular fibres, at this day not unfolded,

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by which, at that time being free and unfolded, they were able to suggest, signify, and represent their ideas in such a manner, that they could express in a minute of time what, at this day, could not be expressed by articulate sounds or words under an hour; and such expression was much more full, and evident to the apprehension and understanding, than can be conveyed by language and series of combined words. This will, perhaps, appear incredible, but, nevertheless, it is true. There are also many others not from this earth, who have conversed in like manner, and who converse thus at this day, concerning whom, by the Divine Mercy of the Lord, in the following work. It is further given me to know the quality of that internal respiration, and how, in process of time, it was changed; and whereas they had such respiration as the angels have, who respire, in like manner, therefore their minds were in deep ideas of thought, and they were in a capacity of enjoying such perception as cannot be described; and if it should be described, as to its true nature, yet because it could not be comprehended, so it would not be believed."

On discussing, one day, the transformation which language will probably undergo in the harmonic states of human society, I stated it as my belief that men would *speak* but little, perhaps not at all. We see already now that men use but few words when they are intensely interested in some kind of work; how much more will they be induced to enjoy the fullness of their spiritual life in silence, when every action, the least as well as the greatest, will proceed from the spirit! When I made this remark, I was unacquainted with the writings of Swedenborg, and I was of course rejoiced to see my opinion confirmed by the spiritual experience of that great man.

The work which I here offer to the public, is the result of ten years constant and conscientious meditation on the subject which is treated of in the following pages. It is addressed to all who have the welfare of Humanity at heart, and who honor free inquiry as the greatest and most essential right which this Age has conquered from the spiritual despotism of the Past.

In this work the names of Fourier and Swedenborg are intimately associated. The revelations of Swedenborg, by which I mean his grand cosmogonic and psychological generalizations, all point to that Social Order which Fourier has described as the True Social Code, pre-established for Humanity by its Maker.

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This work, then, especially commends itself to those who receive the doctrines of Swedenborg, either partially or in their totality.

The followers of Swedenborg are desirous of founding a New Church, and they have true universal principles to guide them in their undertaking: their Master has revealed to them the divine law of the Heavenly Marriage, or the universal Conjunction of the Good and the True; he has shown them that the "Serial Arrangement," of which Fourier has discovered the precise mode, is the condition of both social and individual regeneration; that children ought to be educated by "delights and blessednesses;" that the Love-Principle, which Fourier terms Passion, is the fountain of all life; that true or celestial happiness consists in the development of our good affections. But, my friends of the New Church, have you succeeded in realizing those great Principles in the constitution of your Church? Do your children frequent your schools from pleasure, or from necessity? Is the conjunction of the Good and the True realized in every action which any member of your Church performs in the run of his daily business? Is the love-principle, or is external necessity your law of action? All that you have done, or ever will be able to do, in our present state of Society, is, to perform the duties of life with more willingness and correctness than the majority of men now do; but the spiritual Good of your souls, your innate affections, the satisfaction of which alone constitutes celestial happiness, are crushed amidst the universal and unceasing sacrifices which the conflict that is now raging between the social circumstances and our inborn passions and desires, constantly requires at our hands.

Nevertheless, your principles are true, because they are the laws of Divine Order. Your science of Correspondences is true; your theory of Influx is true; your doctrine of Degrees is true; it is true that the child, while it undergoes the process of education, must be drawn to labor and to study by "delights and blessednesses," and it is equally true, that no man is actually saved as long as he has it not in his power to realize the true by every thought or spontaneous manifestation of the mind, and the good by every impulse of his affections. Why, then, have you not succeeded in carrying out your own principles? Why are the members of your church scattered over the surface of the globe, each living isolatedly by himself, and plodding along in common with other mortals, each subject to the thousand unholy influences of society, to the temptations of subversive passions, and to the harassing cares and degrading tendencies of life as it is? Oh, let

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me speak to you with a candid mind, for my remarks bear upon your temporal as well as your eternal welfare. Let me tell you that you have not comprehended the whole scope of the doctrines of your Master, that Man's regeneration is impossible without a true organization of Society and the Church, based upon the law of Divine Order, which is the *Series of Groups*, and that this *Serial* law has therefore to be discovered and applied by Man before the inauguration of *Peace*, the *Sabbath*, the *Conjunction* of the *Good* and the *True*, can take place upon earth.

Swedenborg throughout his writings points to the law of the *Series* as being the universal law of *Divine Order;* in his work on Divine Providence he not only lays a particular stress on Form being Power, but he states in the most explicit language that Society and the Church do not exist so long as they are not externally constituted, and that this external constitution or organization of the church will guard and consolidate the regeneration of its members. It is in the organization of your church that the doctrine of Fourier will furnish the practical science which is needed; unless the writings of Swedenborg are illustrated by the sublime teachings of Fourier, the "Heavenly Arcana" will remain a mystical doctrine, and the glorious truths contained in those unknown and derided volumes will never have any important bearing upon the social progress of Humanity.

The time has come for the writings of Swedenborg to be appreciated and vivified through the life-giving doctrine of *Association*. If I address you in these pages, it is with a view of giving you the outlines of the social system, which the genius of Fourier has discovered and constituted, and of showing you that this system alone furnishes a clear and positive method of realizing the kingdom of God upon earth, or that New Church which Swedenborg has proclaimed and which is indicated in the Revelation of John.

Every body admits that reforms of some kind are necessary, for the simple reason that a vast deal of evil exists among us. The necessity and extent of the reform will depend on the extent of the evil which it is necessary to remedy. Reforms of various kinds are attempted. We talk of legislative reforms, of judicial, of medicinal reforms; we talk of reforming our systems of education, of reforming our habits and morals, and by these partial reforms we hope to effect a general reform of the evils with which Society is infested. Now, let me resort to an illustration for the purpose of showing to you that these partial reforms are ill calculated, indeed insufficient to bring about a general reform of the evils of

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Society. When a man suffers with typhus fever, several symptoms show the existence of the disease: there is picking at the bed-clothes, delirium, staring look, inflamed tongue, parched lips, etc. Suppose a physician were to apply a remedy to each of those symptoms separately, would you consider his proceedings those of a wise and skillful practitioner? Would you not feel inclined to suggest to him, that the various symptoms of the disorder, which indicate a general derangement of the system, should not be considered separately and as isolated facts, each originating in a special cause, but that the symptoms must be acted against by remedies which will cover them all, and thus effectually remove the cause in which they all originate? Reflection and experience prove the life of Humanity to be analogous to the life of the individual man. The lives of men constitute the collective life of Humanity; the interests of men constitute the collective interest of Humanity. It is true that Reason and Religion have as yet failed in producing a union of our interests; for, if that union existed, what could induce man to steal, the journeyman to strike for wages, or the government to levy oppressive taxes on the citizen? But our interests are dependent upon each other, and this mutual dependency increases in proportion to the developement of Commerce, Industry, and Art. At this moment the failure of certain commercial houses would shake the social world, and spread anguish and misery over a continent. The human race never being stationary in its development, the ultimate result of that development must either be a state of beastly selfishness, such as Hobbes seems to conceive, or a state of Universal Love, such as Christ and the Prophets have pointed out to us as the glorious Destiny of Humanity upon Earth. The former condition is unnatural, and therefore absurd and impossible as a perpetual state. The social Affections, which some sophists consider as mere bubbles, have ever been active in inspiring the souls of men with enthusiasm for their fellow men; a soul without Friendship, without Love, without Religion, would indeed be a "degraded mass of animated dust;" a mother who could look at her new-born babe without a single emotion being kindled in her breast, would be indeed beneath a brute, for even the beast loves its offspring. But why endeavor to refute theories which the whole past and present life of Humanity shows to be absurd, and contrary to the design of God? Why should we hesitate to acknowledge a truth which is written on every page of History, the *Mutual Dependence* and *Responsibility* of Men, or the march of Humanity onward to *Social Unity* through universal freedom? When we see the most exalted

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sympathies awakened by some national calamity which reduces thousands to poverty, can we then admit that Man is a stranger to Man, or as Hobbes expresses it, that Man is to Man a wolf? When the citizens of different nations insure each other's property, when their vessels visit each other's ports in friendly intercourse, under the protection of universally recognized laws; when the nations of this globe take a constantly increasing delight in studying each other's language and acquirements in the arts and sciences; when the vessels which navigate the oceans, the steamboats that plough our inland waters, the cars which, fleet as the winged tribes, roll over plain and valley—monuments of human genius and power, and eloquent emblems of the social intercourse of man;—when the very omnibusses which dash through the thoroughfares of our cities, diminish space, connect men more closely with each other, multiply their relations and create new motives for peace and good will; when we see all this, may we not confidently expect that the law which regulates the development of Humanity, will ultimately lead to the union of our social and religious interests, and will substitute the government of Reason and Universal Love in the place of that despotism of prejudice, of false ambition and disgusting egotism, under which Humanity is yet writhing?

The aspirations of all great and noble souls are the true revelations of God. Yes, the universal brotherhood which a host of martyrs in the Cause of Humanity have preached, has been proved by Fourier to be the glorious Destiny of Man. In discovering and constituting the Science of Association, Fourier has placed himself at the head of his century, and, like the pillar of light which led the children of Israel in their wanderings through the desert, he will lead Humanity onward to the accomplishment of its exalted Destiny—the realization of Universal Peace and Happiness on Earth. You, men of bad faith, who, knowing better, accuse Fourier of infidelity; you, noisy controvertists, who scorn the efforts of those who, full of faith in the providence of God, believe that it is both possible and necessary to use more efficient means for the moral and intellectual melioration of the human race than your vague declamations against the perversity of human nature; you, timid souls, who tremble at the idea that a man should dare understand the spirit of the Bible differently from what is taught by the majority of Theologians; to you all I would say, that Fourier's Science was necessary to complete the mission of Christ. God spread out the Heavens, and we stand amazed at their immensity and splendor; but it is for us to discover the laws which regulate their phenomena; God

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created the metals, but it is for us to discover their uses, and the means of making them subservient to our wants; God permits the electric fluid to extinguish life and to destroy the monuments of human skill, but we can study the properties of that agent, we can disarm the fire of the Heavens; God has revealed to us our Destiny: "You shall be one flock under one shepherd;" but it is for us to discover the laws which regulate the march of Humanity towards the attainment of that Universal Union. This Universal Union of men is the Kingdom of God, the kingdom for which Christ taught us to pray, for which he bled on the Cross. Do not believe that he contradicted himself when he said: "My Kingdom is not of this world." Indeed his kingdom is not one of the kingdoms of this world,—kingdoms founded on blood and sustained by tyranny and injustice, by dungeons and scaffolds; his is a kingdom in the establishment and for the defence of which no other weapons are necessary than the power of Reason and the enthusiasm of Love.

I call upon you, my friends of the New Church, to join us in our crusade against Evil, and in our great battle for the Good. Stand by your principles with all your souls; as Phalansterians you will be so much more true to the Cause of Humanity, and Phalansterians you must become, for our doctrine teaches the Organization of your Church; our doctrine is the one thing needful to the followers of Swedenborg, the thing to which he alludes in the following paragraphs of his "*Heavenly Arcana*," No. 4266:

"As to what concerns the initiation of Truth into Good in the Natural Man, it cannot in any wise be explained to the apprehension, for the man of the Church at this day does not even know what the Internal or Spiritual Man is, although he often speaks on the subject, nor does he know that Truth is to be initiated into Good in the External or Natural Man, that he may become a man of the Church, *still less that there is any orderly arrangement from the Lord in that Man*, to the end that his Conjunction with the Internal Man may be effected; these considerations, which are most general, at this day are so hidden, that it is not known that such effects have place; wherefore, to explain the particular and singular things which are here contained in the internal sense *concerning orderly arrangement and initiation, would be to speak mere arcana, thus mere incredibles, consequently it would be in vain, or like casting seed upon the water or sand; this is the reason why a particular explanation is omitted, both here and also in what follows of this period, and only a general explanation is given.*"

And in § 4302:

"In regard to the order in which Truths must be when they enter Good, in the present case celestial spiritual Good, *neither*

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can this be explained to the apprehension, for it must first be known what Order is, next what is the nature and quality of the Order which Truths have; also what celestial spiritual Good is, and next how Truths by Good enter into celestial spiritual Good; although these particulars should be described, they still would not appear manifest, except to those who are in celestial perception, and in no wise to those who are in natural perception alone; . . . this only can be said concerning the Order in which Truths must be to enter Good; *that all Truths, as Goods, as well as to generals as to particulars, yea, as to singulars and most singular, are arranged in heaven in that order; that one has respect to another in such a form, as the members, organs, and viscera of the human body, or their uses in general; also in particular, and likewise in things most singular, have mutual respect to each other, and constitute a one;* heaven, itself, from this ground, viz., from the Order in which Truths and Goods are arranged, is called the Grand Man; its very life is from the Lord, *who from himself arranges all and singular things in such an Order;* hence, Heaven is a likeness and image of the Lord; when, therefore, Truths are arranged in such an Order as they are arranged in Heaven, they are then in celestial Order, and can enter Good; Truths and Goods, with every Angel, are in such an Order, and also Truths and Goods with every man who is regenerated, are arranged into such an Order."

Here, then, it is distinctly asserted that Swedenborg leaves his disciples ignorant of the particular nature of Divine Order, or that Orderly Arrangement which exists from the Lord, in the Natural Man, and which must be realized first, in order that the conjunction of the External and the Internal Man may be effected. It is this Orderly Arrangement which Fourier has discovered, and which the disciples of Swedenborg require to know, to organize their Church. The object of the present work is to show the identity of the doctrines of the New Church with the doctrine of Phalansterian Association, and in order to do this more effectually, and, I hope, conclusively to every unprejudiced mind, I shall proceed in the following order:

Idea of God.—His Attributes.

I. Exclusive Distribution of the Universal Movement.
II. Economy of Means.
III. Distributive Justice.
    1. It is foolish to assume that things might have been otherwise than they are.
    2. Evil is necessary (several arguments).
        a. Six days shalt thou labor.
        b. The Universal Movement as indicated by Swedenborg and Fourier.
        c. The law of Relation.

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d. Man is not born into any knowledge.
e. The desire of being shielded and freed from Evil, brings about the development of Man.
f. God wills that we should conquer a state of bliss by our own efforts as it were.
g. Man's ignorance of the Interiors of his own mind, and of the nature of Divine Order.

3. Evil being a law of Divine Order, God must abide by its results equally with Man.
a. The present order of things upon this globe is an ultimate of Hell.
b. The Lord is reducing this Hell to Order.
c. There was atonement, but the doctrine of Atonement, such as it is now received in the Church, originates in an incomplete idea of the nature and providence of God.

4. The doctrine of individual responsibility, such as it is now understood, is only partially true.
5. Eternal punishment does not exist (six arguments).
6. The Distributive Justice of the Divine Being, if rightly understood, must and will lead to a new distribution of the results of human labor among the producers of wealth.

IV. Universality of Providence.

V. Unity of Design.
1. Unity of Design as expressed by Fourier.
2. Unity of Design as expressed by Swedenborg.
3. General definitions of Order.
4. The Conjunction of Heaven with the World is effected by Correspondences.
a. Divine Order is realized upon Earth by arranging the External Man, or the relations existing between man and man, and man and nature, agreeably to the Internal Man, or man's celestial and spiritual nature.
b. The Passional, or Love-Principle, leads to the realization of Divine Order.
5. Man has it in his power to realize a Heaven upon Earth.
6. The Form of Heaven.
7. Characteristics of a Heavenly Society, as contrasted with the characteristics of Civilization.

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8. We are commanded to seek God's Order, and to realize it upon Earth.
9. According to Divine Order, the Passional or Love-Principle is the first or fundamental Principle of human nature.—Examination of the dogma of total depravity.
10. Destiny of Man.—Critical remarks on the present doctrines of Esthetics.

Importance of the Form or Mode of an Arrangement.

Regeneration respects all established rights, whether spiritual or material.

Organic Construction of a heavenly Society or Phalanx.

1. Ideological proofs of the necessity of an industrial organization.
2. Historical proofs.
3. The law of the Series.
4. Attractive labor and passional harmony.

Retrospective glances at the Phalanx.

The law of healing is analogous to the law of development.

An inductive explanation of the regulating passions.

Education in a Phalanx.

A few notes in passional harmony.

Architectural and gastronomical harmonies.

Liberty: analytical inquiry into the nature of the various liberties which Mankind now enjoy;—synthetical determination of true liberty.

Christianity in Association.—Final remarks on the present state of the cause of Association.

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IDEA OF GOD.

On the nature and government of God, Fourier's and Swedenborg's ideas are indentical, except that Swedenborg gives a more definite idea of the form in which the Divine Being manifests itself to the celestial inhabitants. According to Fourier the Divine Being is a Trinity of the following Principles:

1. The Creating Principle, or Father.
2. The Created Principle, or Son.
3. The Neuter or Mathematical Principle, or Holy Ghost.

These three Principles correspond to the three Degrees or Powers indicated by Swedenborg in No. 775 of his *Heavenly Arcana:* "The origin of all things is thus; all things and every thing is from the Lord; from him is the Celestial, by the Celestial from him is the Spiritual, by the Spiritual the Natural," or the phenomenal Universe such as it is perceived by the bodily senses. The Celestial Principle or the Divine Love-Principle [which Fourier denominates the Pure or Harmonious Passional Principle, or the Passional Principle of man with the Divine Love-Principle flowing into it] is the ruling Principle in the supreme or third Heaven; the Spiritual Principle or Divine Truth is the ruling Principle in the second or Spiritual Heaven, and the Natural or Scientific Principle is the ruling Principle in the phenomenal Universe.

Swedenborg, in consequence of the opening of his internal sight, was enabled to behold the Divine Principle face to face, and he perceived it as a Spiritual Sun, shining with an inexpressibly brilliant light. The centre of that Sun is occupied by the Lord, who manifests himself to the Celestial Angels in the form of a most perfect Man. That Spiritual Sun with his primary emanations corresponds to the natural Sun with his emanations of Heat and Light. The primary emanations of the Spiritual Sun are Love and Wisdom, or Love and Truth, Love corresponding to Heat and Truth to Light. Love and Wisdom are no Abstractions, but real Substances,

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infinitely more real than natural Heat and Light, and from them the celestial Angels immediately derive their existence. Divine Love and Divine Truth proceed out of the Spiritual Sun through the Celestial and Spiritual Heavens to the Natural World, where those primary emanations of the Spiritual Sun rest, as upon their basis or firmament. It may be well here to state that the gradual progression of the Heat and Light of the Spiritual Sun through the Celestial and the Spiritual Heavens to the ultimate borders of the Natural World, is, in the writings of Swedenborg, designated by the term "*Influx.*" That Divine Love and Divine Truth *flow-into* Man, means, that man receives those Principles into himself and acts under their influence. In the Divine Being those two Principles are indissolubly united, but out of the Divine Being, in their progression through the Universe they may be separated, and, in the man of this generation and in the planet under his control, they actually are separated. In the Celestial Angel, Love to the Lord is the ruling Principle; in the Spiritual Angel, Love to the Neighbor; in the Natural Man it is the Love of Self. This Love of Self is a perfectly legitimate and godly Love provided it is grafted on the public Good.* The Celestial Angel by Love is led to Truth, the Spiritual Angel by Truth to Love, or in the language of Fourier, to Passional Harmony; and the Natural Man acts from the Will by the Understanding, and does either Good or Evil according as he has more or less investigated and applied to life the conditions in which Goodness and Truth can alone exist. The Celestial and Spiritual Angels are infallibly in those conditions or in Divine Order, the Celestial Angel in Divine Good, the Spiritual Angel in Divine Truth, but the Natural Man knows nothing of Divine Order except so far as it is re-

* Swedenborg, in speaking of man's Proprium, which when developed isolatedly, without respect to the Propria of all the members of the human family, leads to Evil, states that the regeneration of the Proprium is effected by a process similar to the grafting of new branches upon an old trunk. The sap of the trunk being turned into new and beautiful forms, produces new and beautiful fruit, and this in perfect freedom, without the least violence being offered to the nature of the sap. This is precisely the same view which Fourier developes in the chapter on the grafting of the Passions. Swedenborg's expressions are as follows. See No. 295 of *Divine Providence:*

"The conversion of an evil affection into a good one cannot be effected except progressively, by rooting out evil from its seed, and sowing good seed in the place of it. But this must be done comparatively like the ingrafting of trees, the roots of which with some of the trunk remain; nevertheless the ingrafted branch converts the juices extracted from the old root into juices producing good fruit."

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vealed to him through the Scientific Principle of the Phenomenal Universe. This results clearly from Swedenborg's whole doctrine of the Nature and Government of God, especially from paragraphs like the following in the *Heav. Arcana*, No. 2004:

"In Man's thinking faculty are contained innumerable arcana of science and the analytical art, so innumerable, indeed, that they cannot be explored to eternity: and these do not at all flow-in by the senses, or by the External Man, but by the Internal; but Man on his part advances to meet this life, which is from the Lord, by *scientifics and knowledges*, and thus he reciprocally conjoins himself."

And still more evidently from No. 8005:

"'*And ye shall not break a bone in it*'—that hereby is signified Scientific Truth that it also shall be entire, appears from the signification of bone, as denoting the ultimate in which interior things terminate as in their bases, that they may be supported to prevent their being severed asunder; *such an ultimate in spiritual things is the Scientific Principle*, for all spiritual truths and goods flow-down according to Order to inferior things or principles, *and terminate at length in scientifics, and there present themselves visibly to man:* that not to break, denotes that it shall be entire, is evident. The Scientific Principle is said to be entire when it admits into itself nothing but truths, which are in agreement with their good, for the Scientific Principle is the common receptacle." *

According to Swedenborg and Fourier that Scientific Principle is the Universal of all Sciences; Swedenborg designates it by the term *Science of Correspondences*, Fourier by that of *Universal Analogy*. Unless that principle were one, no science could at all exist, and so long as it is not discovered, not one science can be established upon a true and unchangeable basis. "All scientifics," says Swedenborg, in No. 6115 of the *Heavenly Arcana*,

"All scientifics and also truths, whatsoever they be, must be referred to a General Principle, that they may be Something,

* To make the last proposition more clear, I shall offer one or two illustrations. No science is truly a science except when it accomplishes its object. The object of medicine is to cure diseases; this is its good. The Scientific Principle in Medicine is not entire, and therefore not true so long as the correct application of the principle does not, in every particular case, lead to the good intended. The principle "contraria contrariis curantur" is therefore false, as the application of ice to a burn would finally result in the destruction of the limb.

In Ethics the Scientific Principle is, that reason must curb the passions, in order that man may enjoy internal tranquillity, which is the good intended by that science. But in an infinite number of cases that science fails in accomplishing its object; the Principle therefore not being in agreement with its good, is false.

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and must be placed and contained in a General Principle, and under a General Principle, being instantly dissipated if this is not the case, for that scientifics and truths may be something, they must have a form induced, in which they may mutually respect each other, which cannot be effected, unless they be consociated under a General Principle."

And that this same General Principle is alone capable of realizing Order in Society, and that there is either chaos or nothing unless that Principle constitutes the Form or Order of Society, is evident from No. 6338 of the *Heavenly Arcana:*

"Truths and Goods cannot be assembled together *unless they are also arranged;* this is an effect of the Universal Principle which proceeds from the Lord, inasmuch as that Universal Principle contains in it all singulars, even to the most singular, these together constitute the Universal Principle, which reduces into Order all things in the Heavens; when the Universal Principle produces this effect, it appears as if Goods and Truths themselves arranged themselves, and as if they flow spontaneously into Order; this is the case with the Universal Heaven, which is in Order, and is continually kept in Order by an Universal Influx from the Lord; this is the case also with the Societies in general in Heaven, and likewise with the Societies in particular there; for as soon as Angels or Spirits are assembled together, they are instantly arranged into Order as from themselves, and thereby constitute a Heavenly Society, which is an image of Heaven; which effect would never have place unless the Universal Principle, which proceeds from the Lord, contained in it the most singular things, and unless all these were in the most perfect Order; if any Universal Principle without singulars flowed in from God, as several suppose, and man, or spirit, or angel ruled himself in singulars, in this case instead of order there would be universal confusion, neither would there be Heaven, nor Hell, nor the Human Race, nor even Nature."

That to men who are out of Order, the Scientific Principle is a necessary or rather the first means of being led to Order, is evident from No. 6750 of the *Heavenly Arcana:*

"Scientifics are things, which they who are regenerating must first learn, inasmuch as they are a plane for things of the understanding, and the understanding is the recipient of the Truth of Faith, and the Truth of Faith is the recipient of the Good of Charity; hence it may be manifest that the Scientific Principle is the first plane when man is regenerating; by scientifics are not meant philosophical scientifics, but *scientifics of the Church.*"

These scientifics of the Church are that very science which Fourier has discovered, and which he has constituted under the name of Association, the science of Uses; in other words, the science which teaches in a precise and definite

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manner to convert every faculty of man, spiritual, intellectual or physical, to the highest possible use both to himself and to Society. Divine Order includes the regulation of every thing concerning man, even to a look and the slightest motion to a muscle, in accordance with the same principle of Universal and therefore Divine Truth; this is evident from No. 3632 of the *Heavenly Arcana:*

"Divine Order, and the Celestial Order, thence, is not terminated but with man, in his corporeals, namely, in his gestures, actions, looks, speech, external sensations, and in the delights thereof; these are the extremes of Order, and the extremes of Influx which are then bounded."

The Scientific Principle of the phenomenal Universe is the permanent and fixed revelation of Divine Order to man; it is through the Scientific Principle that the Divine Being is universally present and universally regulating the phenomena of Nature as well as all the movements of man, from the loftiest aspirations of his soul to the humblest gestures and actions of his body.

DIVINE ATTRIBUTES.

The Attributes of the Divine Being as recognized by the School of Fourier, harmonize perfectly with the Divine Attributes as described by Swedenborg. They are:

Radical Attribute:	*Exclusive distribution of the Universal Movement.*
Primary Attributes:	*Economy of Means.* *Distributive Justice.* *Universal Providence.*
Pivotal Attribute:	*Unity of Design.*

Let us examine more closely each of these Attributes, and see how far they are confirmed by Swedenborg. It is all important to inquire whether the doctrines which the disciples of Fourier and the followers of Swedenborg profess in regard to the Divine Being, are identical. "The Universal Heaven," says Swedenborg, in his treatise on *Divine Providence,* "and the Universal Church on Earth, and, in general, all religion, has its foundation in a just idea of God; because hereby there is conjunction, and by conjunction, light, wisdom, and eternal happiness."

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I. EXCLUSIVE DISTRIBUTION OF THE UNIVERSAL MOVEMENT OR LIFE.

In regard to this Divine Attribute, our present generation is universally atheistical. There was a time among the Ancients, when it was known and acknowledged that the Divine Being is the only Esse, and that there is no life beside his, "*I am who is ;*" but in these days of enlightened reason the integrity of the Divine Life has been either avowedly or implicitly denied. The natural phenomena which fall under our senses, are simply considered as results of the action which the heat and light of the sun exercise upon the atmosphere, and through it upon the soil ; and man is even supposed to possess a life of his own, which, being perfectly distinct from the Divine Life, exists by laws that do not come under the control of Divine Providence, and may even, in man, create a will that may place itself in permanent opposition to the Divine Will, and transform the individual man into an everlasting rebel against Divine Order. This implies a denial of the universal action of God's Providence, and the power which he alone possesses, to create and develope life, and to manifest it in the infinite forms of his Universe. The Divine Attribute which heads this paragraph, and which Fourier considers a Radical Attribute of the Divine Being, excludes the power on the part of any being, to exist from itself without being supported and developed by the Divine Life. Every thing, be it ever so small, ever so insignificant, a look, the simple twitch of a muscle, exists from the Divine Life, though there must be degrees of proximity, in which every thing exists from God. The doctrine that man has a life of his own, which may exist in permanent opposition to the laws of Divine Order, is annihilated by the Attribute which the Phalansterian School considers the Radical Attribute of God. Man, and every phenomenal being, is a mere fragmentary form of one and the same life, which is the life of the Divine Being. Fourier has been accused of having established a new system of Pantheism,* probably because he considers God as the all pervading, the only self-existing Life. I protest against such vague accusations, especially when they are directed against earnest and thinking men, who profess to deal in substances, and not in mere shadows or names. What, then, is the Pantheism which Fourier has made himself guilty of? According to Mr. Brownson, it

* See the January number of the Democratic Review of the year 1844.

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is the worst kind of Pantheism, for it is tantamount to Atheism; "a polite name for Atheism," as he defines Fourier's Pantheism with a wonderful sagacity. "A polite name for Atheism!" Henceforth the doom of Social Science is sealed; the science which teaches the harmony of all the spiritual and material interests of mankind; which teaches the development of the infinitely varied powers of the soul and the body, to the greatest possible advantage of Society and the Individual; the science which makes Liberty and Order a living, universal, and permanent fact, is set down as a system of Pantheism in a new form, as a system of Atheism in disguise, as a system which either denies the Providence of God, or sets down every thing, from the mightiest spirit to the lowest oyster, as *equally* divine. If this be the meaning of the Pantheism which is charged upon the doctrine of Fourier, the disciples of that great man deny the charge; if Pantheism mean that every thing is from God, or that God is in every thing, in a nearer or more remote degree, then the School of Fourier is bound to acknowledge that doctrine, and, to the best of my knowledge, does acknowledge it. The accusation of Pantheism seems to be held out as a bugbear, by which timid and prejudiced souls are to be confirmed in their opposition against the sublime teachings of Association. On looking at the Pantheism of modern Germany with the eye of calm discrimination, the Schellingian Philosophy may appear without a foundation to rest upon, but its existence can easily be accounted for, and must even be held out as a progress on the childish notions which the majority of Christian people have formed of the nature and government of God. It seems to be an universally reigning idea among Christian communities that God can establish any relation he pleases between himself and his creatures. This idea has, in modern times, first been held up as absurd by a man who, as a good man and a man of thought and learning, stands foremost among his contemporaries; I mean Swedenborg. In No. 58 of *True Christian Theology*, Swedenborg observes that,

"If the power of God were thus absolute—for instance, if God had the power to change the nature of a goat in any person into the nature of a sheep,—he would never have permitted Adam to obey the Serpent, and eat the fruit of the tree of the knowledge of Good and Evil; neither would he have suffered Cain to murder his brother; nor David to number his people; nor Solomon to erect temples to idols; nor the Kings of Judah and Israel to profane the temples, as they so often did; nay, had his power been able to effect it, he would certainly have saved the whole race of mankind, without exception, through the re-

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demption wrought by his Son, and would have rooted out all the powers of darkness in Hell."

Again, in No. 73 of his *True Christian Theology*, Swedenborg says, that

"Divine Omnipotence is within the bounds of Order; its government, which is called Providence, is according to Order, and it acts continually, and eternally, in obedience to the laws of its own Order, which it cannot contradict, nor change a single tittle of, inasmuch as Order, together with all its laws, is unchangeable and self-dependent."

And in No. 74 of the same work, he adds, that

"It is no contradiction to act omnipotently, according to the laws of Justice, with Judgment, or according to the laws inscribed on Love by Wisdom; but it is a contradiction to suppose that God can act contrary to the laws of his own Wisdom and Love."

No. 37 of Swedenborg's work on *Divine Wisdom*, furnishes another illustration to my position:

"Divine Love wills to save all, but it cannot save them but by the Divine Wisdom, and all the laws whereby salvation is effected are of the Divine Wisdom, and Love cannot transcend those laws, because the Divine Love and the Divine Wisdom are one, and act in union."

The notion that God is above all laws, and even above his own Order, is inherent in the incipient state of our development, and must be cast off by the maturer reason of Humanity. It is quite natural that, from the mathematical precision with which the Universe is constructed, and from the regularity and reasonableness which prevails in all the movements of the great Whole, man should have been led to doubt the arbitrary power which the theology of the established Schools ascribes to the Divine Being, and that he should have bowed in adoration to that living and everlasting Harmony around him, rather than to that nameless, shapeless, and hypothetical spirit, who, like a Dejoces of the Medes, hides his face from his trembling vassals, and only now and then manifests his existence by an unaccountable and oppressive decree. The Pantheism of Schelling is an error, so far as it confounds the work with the worker; but that doctrine teaches universal and eternal order, and so far it is a decided progress on that baseless and tottering fabric which weak and proud man has designated by the name of "Doctrine of God." But though that confusion be not only pardonable, but infinitely more harmless than the established systems of theology, yet the School of Fourier is not guilty of mistaking Nature for

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God; the School of Fourier teaches that the Universe is a Series pivoting upon God, according to fixed and immutable laws; it teaches that God is the only Esse, the Universal Life, and that, apart from God, there is Death and Nothing; and, in this respect, Fourier agrees with Paul, when he says that God is every where, and that in Him we live and we are; or with Swedenborg, than whom no one can be more explicit as to the doctrine that God is the only Reality, and that the least manifestation of life is from the Divine Being; this is shown in No. 58 of *Divine Wisdom:*

"The other things of the Universe, which are not like angels and men, are also recipients of the Divine love and Divine wisdom of God Man, as those things which are inferior to man in the animal kingdom, and the things inferior to these in the vegetable kingdom, and the things inferior to these in the mineral kingdom, cannot as yet be explained to the understanding; for first of all, more must be said concerning the degrees of life, and the degrees of the recipients of life. Conjunction with these is according to their uses; for all good uses derive their origin from no other source, than a similar conjunction with God, but dissimilar according to degrees; which conjunction successively in descent becomes such, that there is nothing of free-will, because nothing of reason, and hence no appearance of life in them, but still they are recipients: inasmuch as they are recipients, they are also re-agents, for it is in consequence of their being re-agents that they are continents."

The life of Man is continually flowing into him from God. He is a mere recipient of the Divine life. In proportion as he manifests life, he is prompted to that manifestation by the life which flows into him from the fountain of life. And the life which thus flows into him, impels him with an irresistible power. This view is confirmed by the following quotations from Swedenborg, which may appropriately terminate these considerations on the first attribute of the Divine Being. It was allotted to Swedenborg to perceive the nature of that Being, in consequence of his internal sight having been opened by the Lord; and through that internal revelation which Swedenborg enjoyed for upwards of twenty years, he was empowered to communicate a definite idea of the Essence of God and the operations of his Divine Providence, and thus to set at naught hypotheses and to dispel doubts which the present condition of science, the universal closing of our internal perceptions, and the almost complete separation of our earth from the Celestial and Spiritual Heavens have occasioned.

From the *Heavenly Arcana*, No. 7406:

"Whatsoever a man thinks and then speaks, and whatsoever

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he wills and then does, flows in, the man being merely a recipient organ."

No. 6325:

"There was a philosopher, who ranked among the most celebrated and sane, and died some years ago, with whom I discoursed concerning the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another, but that one exists and subsists from another; also, that when an inferior or exterior form is dissolved, the superior or interior form still lives. It was further said, that all operations of the mind are variations of the form, which variations, in the purer substances, are of such perfection as cannot be described; and that the ideas of thought are nothing else; and that these variations exist according to changes of the state of the affections. How the most perfect variations are given in the purer forms, may be concluded from the lungs, which fold themselves variously, and vary their forms according to every expression of speech, and to every note of a tune, and to every motion of the body, and also to singular the states of thought and affection; what then must be the case with interior things, which, in comparison with so large an organ, are in the most perfect state? The philosopher confirmed what was said, and declared, that such things had been known to him when he lived in the world; and that the world should apply things philosophical to such uses, and should not be intent on bare forms of expressions, and on disputes about them, and thus labor in the dust."

No. 9940; Exodus, chap. 28, v. 38:

"'To make them well pleasing before Jehovah.' That hereby is signified the Divine Principle of the Lord in them, appears from the signification of what is well pleasing, when applied to Jehovah, that is, to the Lord, as denoting from his Divine Principle, for what is well pleasing is the Divine Principle which is from Him with man, spirit, and angel, for it is then in another, in whom it is received, and is thereby well pleasing. Those things which are from the Lord, are nearer or more remotely from Him, and are said to be *from His Will, from what is well pleasing from leave and from permission;* those which are from the will are proximately from Him; those which are from good pleasure, are somewhat more remotely from Him; those which are from leave are still more remotely; and those which are from permission are most remotely from Him; these are the degrees of the influx and reception of what is Divine; but every degree contains innumerable things, which are distinct from those that are in another degree, and those innumerable things are arcana of Heaven, of which only a few fall into the human understanding; as in the instance of those things only which are done from permission, which, although they are in the last place, still on account of the innumerable arcana

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contained in them, they confound man, when he views them from the volutions (tumblings or tossings) of things in nature. and from appearances, and more so when from the fallacies of the senses."

No. 6474:

"It was shown me by experience, during the space of an hour, how all the thoughts are ruled by the Lord; there was an influx like a most gentle and almost imperceptible stream, the vein of which does not appear, but still leads and draws; that which flowed-in from the Lord, thus led all the series of my thoughts into consequences, and although gently still powerfully, insomuch that I could not in any wise wander into other thoughts, which was even allowed me to attempt, but it was to no purpose."

No. 6467:

"Hence it is evident that no man in any case has life from himself, thus neither from himself can he think and will, for the life of man consists in thinking and willing; for there is only one life, viz. that of the Lord, which flows-in into all."

See also Nos. 6193, 9481, 109, 657, of the *Heavenly Arcana;* and Nos. 154 and 199 of *Divine Providence.*

II. ECONOMY OF MEANS.

The second Attribute of the Divine Being, according to Fourier, is "Economy of Means;" but as this primary Attribute is necessarily contained in the pivotal, which is Unity of Design, I shall content myself with referring my readers to my remarks on the latter, and go over to the third Attribute of the Divine Being, which is:

III. DISTRIBUTIVE JUSTICE.

Though the distributive justice of the Divine Being appears to be rather hypothetical than otherwise in the present condition of mankind, yet it is one of the Attributes of God and susceptible of demonstration. Indeed every body who believes at all in the existence of a God, believes in his sovereign and unimpeachable justice; and as God is the great originator of all life, and imparts to every being just so much of life both in quantity and quality as his Divine Love and his Divine Wisdom direct, it follows that wherever life does

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manifest itself, we perceive it in a *necessary* and therefore in the best possible form in that place and at that instant. Surely I do not contend that the agony of the dying or the moan of the wounded is life in a beautiful and true form; I simply say that this manifestation of life, however repulsive and abnormal it may appear, is, at that particular place and period, the result of previous influences, which are again the necessary result of preceding causes, and thus can be traced through one infinite chain of effects and causes as the necessary developments of *One First Cause*, the Source of Universal Life. From the existence of the fact I argue its necessity. I am fully aware that this position is assailed by arguments like this: If the man had not been prompted by a desire of vengeance he would not have murdered his enemy. But the man *did* murder his enemy, *because* he was prompted by a desire of revenge. Is it proper to argue against the necessity of an existing fact, by assuming that it would not have existed, if it had not been produced by a cause? This arguing by ifs and buts is one of the great intellectual perversities of the age, which is continually fostered by our metaphysical and theological sciences. Thou mightest have avoided, say they to beguiled man, the misery under which thou art groaning, if thou hadst not eaten of the fruit of the tree of Good and Evil. But man did eat of that fruit and therefore misery came upon him. Would we now inquire why man did eat of that fruit, we would find this eating to be the effect of man's Sensual Principle, and that Sensual Principle we would find to be the effect of some prior cause, which again may be traced to some more prior cause up to the Cause of Causes, God. Such a course of reasoning may perhaps occasion a sacred horror in all superficial minds. And unfortunately for those who advocate new ideas, most minds are superficial and have not even glanced at the relation which exists between man and his Divine Maker. What! say they, is it to God that you impute the existence of Evil? If you break your leg, is it God who causes you to break it? Now to all such vehement interrogators, I would reply: Inquire dispassionately into my doctrine, and it will by no means appear to you as frightful nor as unphilosophical and unchristian as it seems to be; perhaps you will go a step farther and consider it as true as I do myself.

That evil is necessary under certain conditions, is evident from the fact, that God allows earthquakes to swallow whole cities, or ships to founder on the high seas; here there is an incalculable loss of life, and a frightful amount of the most heart-rending anguish. We cannot for a moment entertain the idea that God, who is Infinite Love and Infinite Wisdom,

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would not have prevented those horrible tossings and tumblings of Nature, if they had not been the necessary results of the operations of his Providence; in other words, if it were possible for him to carry out his designs without such calamities alighting upon Humanity. Even if we admit for the sake of argument that God has the power to prevent an earthquake or a storm whenever he chooses, yet from the fact that he does not prevent them, it is evident that he, the infinitely Wise, considers them the fittest, and therefore necessary, means to accomplish the objects of his Divine Government.

In order to elucidate with more clearness and accuracy the Divine Attribute of Distributive Justice, I shall arrange my remarks in reference thereto under the following heads:

1. *That it is foolish to assume that things might have been otherwise than they are.*
2. *That Evil is necessary.*
3. *That the law of Evil being a Divine law, God as well as Man must abide by its results.*
4. *That the doctrine of individual responsibility, such as it is now understood, is only partially true.*
5. *That there cannot be any eternal punishment.*
6. *That the Distributive Justice of the Divine Being, if rightly understood, must and will lead to a new distribution of the results of human labor among the producers of wealth.*

THAT IT IS FOOLISH TO ASSUME THAT THINGS MIGHT HAVE BEEN OTHERWISE THAN THEY ARE.

How can it be proved that things which do happen, might not have happened? How can it be proved that a man might not have robbed or murdered? How can you show, for instance, that the perpetration of a recent murder in this city, where a creditor was killed by his debtor, might not have taken place? If the creditor had not gone to his debtor's room, the latter would not have had an opportunity of killing his antagonist at that time; but the creditor did go to his debtor's room, and, inasmuch as it was impossible to foresee the fate which awaited the former, it is more than probable that no one would have been able to offer such arguments to the creditor as would have prevented him from going to the fatal chamber, and rushing into an untimely grave. On the contrary, all those who were interested in the transaction existing between those men, would probably, on being consulted in the matter, have done the very contrary from attempting to dissuade the murdered man from the execution of his designs;

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they would certainly have urged him to go and claim the payment of the sum which he feared he might lose. Or it may be asserted that the murderer might have avoided polluting his hands with human blood, if he had tried to subdue the irascibility of his temper, or if he had enjoyed a more religious education. Now if his religious education have been deficient, he cannot possibly be made responsible for that deficiency; and in regard to the irascibility of his temper, it is of no use to contend that a strong determination of the will might have prevented the burst of passion which led to the murder; it is irrational to contend that the perpetrator of that deed might have controlled his passion, for the simple reason that it remains yet to be proved whether the passions can at all be controlled by a mere determination of the will under any circumstances, and that therefore, so long as the general proposition is not clearly and undeniably established in truth, we have no right to assert that the application of that proposition to any particular case is necessarily possible, and must infallibly have proved successful in the present case. No one, except the perpetrator of a murderous deed, is able to know how far he tried, and whether he might have tried with more earnestness, to keep his hands clean from the shedding of human blood. No one, except the Divine Being, can know whether the transgressions of his Divine laws, which man has made himself guilty of ever since mankind were created, might have been avoided; for no one is, in the remotest degree, able to weigh the thousand influences, to disentangle the infinitely complicated and mysterious powers which united in forming in any one man such a relation between the will and the understanding as would under certain circumstances result in the transgression of a human or divine law. Human reason must inevitably fail in establishing, even in the most trifling occurrence, the fact, that a thing might have been otherwise than it really is. If God be the sole originator of all life; if his Providence be so universal that it controls man and nature even in their minutest thoughts and motions, it necessarily follows from these Attributes of the Divine Being, that every thing in his creation happens either by His direction or with His permission, and that it does not happen arbitrarily and without an object worthy of God's Infinite Providence, but that every phenomenon in the spiritual as well as the natural world, good and agreeable as well as evil and repulsive, is an ultimate result of eternal and fixed laws.

The doctrine of Optimism, which has been started and very ably defended by the great Leibnitz, implies the providential necessity of the things which happen, and of the order

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in which they happen. The discussion which arose on the subject of that doctrine between the two master-spirits of the eighteenth century—Leibnitz, typifying the reason of that period, and Voltaire, typifying its understanding—shows that the question of Evil cannot be satisfactorily examined without the terrestrial destiny of Humanity being known.

When Leibnitz asserts that all things are for the best, his assertion appears ridiculous as long as he cannot prove that they are for the best, because, in the order in which they occur, they exhibit the progressive course of Humanity towards that high state of goodness and wisdom which it is man's destiny to realize upon earth.

Voltaire perceives indeed that Humanity is suffering, and that the sufferings of Humanity are not its true or harmonic life. In his "Dictionnaire Philosophique," he tauntingly asks Leibnitz, and apparently with justice, whether a stone in the bladder and all the horrible pain inflicted upon the patient by the operation of lithotomy, are proofs that things are for the best, or whether they do not rather prove the worst condition imaginable. They certainly prove, that, if Humanity be destined to realize a state of happiness, the present state of suffering cannot be that ultimate state.

I shall try to show, by general arguments, that Evil is a providential fact. If the necessity of Evil is generally proven, its necessity in particular instances follows from the general proposition.

Not all the disciples of Fourier seem to be healed of that intellectual obliquity which causes them to consider the present civilization as an useless, and, therefore, unnecessary fact; unnecessary not in this sense, that civilization may be superseded by a freer and more orderly mechanism, but unnecessary in this other sense, that the universal Association of Capital, Talent, and Labor, might have already been established at a time when no one dreamed of the universal association of the human race, of the universal harmony of our material and spiritual interests; at a time when the common people were groaning under the most disgusting misery, and were looked upon by the owners of property as beasts of burden, doomed to live on coarse food, to be clad with filthy rags, and to be distinguished by nothing but vulgar and degrading labor and the beastly vulgarity which seemed to be its inevitable companion. I invite the disciples of the Phalansterian School to heed these words of Christ: "Let your communication be aye, aye—nay, nay; what is more than these, cometh of Evil." The celestial sense of which discourse, according to the doctrine of Correspondences or Uni-

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versal Analogy, is an injunction on the part of Christ, that we should have an implicit faith in the unceasing and universal ruling of Divine Providence, who arranges all things, even the most minute and insignificant, in such a manner as will lead every created being to the fulfilment of its destiny, and will in due time satisfy each of us as to the course either of misery or joy which we were directed to pursue.

We cannot possibly admit that the Association of Capital, Talent, and Labor, might have been realized in classic antiquity; first, because the doctrine was not known, and secondly, because, if man be made in the image of his Maker, God must possess the freedom of will, which is supposed to be inherent in the human soul, in an infinitely higher degree; and as He is the fountain of Love, He must have wished to use that freedom for the purpose of leading man to the discovery and the realization of a social system which will secure universal happiness. If it were objected to this course of reasoning that God cannot use His superior power *against* man without destroying man's freedom, I should answer this objection by suggesting that the freedom which man enjoys, must necessarily be subordinate to the government of God, and that God can only permit the existence and use of freedom so far as it is consonant with his *own Divine Order*.

Some of the best thinkers of the Phalansterian School recognize the absolute *necessity* of the mode in which Humanity has developed its spiritual and intellectual life. If a belief in the absolute necessity of this mode be fatalism, I am perfectly willing to plead guilty to such a creed. What may appear fatalism to others, is to me a belief in the *progressive* and *organized* development of Humanity and the great Whole.

What could Mr. Hippolyte Renaud mean by the phrase, that "human reason is infallible," unless that every fact occurring in the intellectual development of man, is the result of eternal, unchangeable, and therefore *necessary* laws? For, evidently, human reason is not infallible in an absolute sense; it is only relatively to the circumstances in which a thought, an action, occurs, that man is always right, though he may be wrong with respect to what is really or absolutely true.

Swedenborg teaches in the *Heav. Arc.*, that Man is continually kept in equilibrium by the Lord. This would not have any sense, if understood according to the letter. The literal sense would evidently imply an absurdity; for a drunkard weltering in the gutter, is certainly not in equilibrium. This phrase must, therefore, have an universal, a scientific meaning; its true meaning must be that nothing can happen, that no action, neither good nor evil, can be performed by any

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man, which is not a necessary result of the eternal and universal laws of Divine Order.

Fourier's assertion that mankind might have realized Association two thousand years ago, implies that they must have been deviating from the straight line for that period. But how is it that we now find ourselves on the threshold of Association? How can this be, if Association be found upon the line, from which mankind have been swerving for two thousand years past? Fourier claims to have discovered the doctrine of Association by a natural process of investigation; and he asserts that the ancient philosophers might have accomplished the same results, if they had had the same good will as he had to obtain them. But can such an accusation be raised against the martyrs of antiquity? Not to mention the martyrs of the Christian faith, can it be said of Socrates that he was not earnestly desirous of knowing and discovering the truth, when we know that he was forced to drink the poisonous cup on account of the frankness with which he demonstrated the falsehoods of the existing religion? If Plato had been able to imagine a different republic from the one which he has described, why should he not have constructed a republic of a more practical character than the thing which he has bequeathed to posterity, and which, on the face of it, is, and can only be, an Utopia? We gain nothing by making assertions that must always appear speculative and the truth of which is so completely contradicted by actual reality.

Universality of Providence and Economy of Means are *essential* attributes of the Deity, and must therefore be *eternal;* their action must embrace the subversive as well as the harmonic periods of the life of Humanity. How then is it admissible in the presence of those divine attributes, that one single moment, one single fact of the development which Humanity has accomplished up to this moment, should have been superfluous? If such were the case, there would neither be Universality of Providence, nor Economy of Means in the government of God. "Are not two sparrows sold for two pence? And yet not one of them is lost; but you are better than two sparrows." "All the hairs upon your head are numbered." What can be the celestial sense of those words, if not that God rules our destinies, and that not the slightest occurrence can take place which he has not foreseen and provided?

The character of truth is, that it is infinitely true. If it be true that mankind might have realized Association two thousand years ago, it must also be true that they might have realized it three or four thousand years ago, yea, that it might

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have existed from the beginning of our terrestrial existence. This is evidently impossible, and shows the absurdity of the above proposition in a forcible and irrefutable manner.

The tendency of substituting what we fancy to be good, in the place of that series of facts which is ever evolving itself around us, is so deeply rooted in the human mind, that it may deserve a passing notice on this occasion.

Our daily language is replete with phrases like these: "I wish I had not done this—not gone there—not said this—why did you do this, or that?—why did you break this?—I told you so—I wish I had never seen that man;" and a multitude of similar speeches, all of which imply a dissatisfaction with the nature and the succession of actual facts. At first sight, it seems as though this peculiar propensity of the human mind of being dissatisfied with the realities of life, were the result of childish speculation, of littleness of character; and it also seems to be condemnable for this other reason, that it makes us censorious and even bitter. But this habitual dissatisfaction implies something more important and universal than it would, at first sight, appear; it implies *that there is something wrong in the action and reaction of the circumstances of society.* It might be said that the wrong is in the human mind, and this may often be so; for the human mind is in a state of development, and may therefore mistake an illusion for a reality, an accidental occurrence for an eternal principle, a mere sophism for a divine truth. But when we express dissatisfaction, it is commonly excited by things which in themselves are bad: we scold a servant for having broken a dish; we regret having undertaken a certain business on account of the losses which we may have suffered in it in consequence of unfavorable external influences—such as war, failures of other commercial houses, arbitrary measures of the political government. Here the wrong lies to a great extent in the constitution of society, which obliges us to have our work done by those who do it without affection and in a bungling manner; which obliges us to engage in business with persons whose character is unknown to us except through the representation of others, which exposes us to the arbitrary action of the rulers of society. This habitual dissatisfaction with the common occurrences of life indicates a desire, inherent in the soul, for a truer and juster existence: we should respect it as a revelation, whereas we generally condemn it as a weakness and a folly.

The old fable of Horace, which we all remember, where Jupiter permits the members of his animal creation to appear before his throne and to complain of the hardships of their

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respective conditions, is by no means a just criticism on the ardent longing which the vast majority of human beings manifest for a change, or at any rate, an improvement of their actual condition. The animals *exchanged* conditions, and soon found out that *exchange* is not the *remedy*. The Evil is *in the mode* in which the various trades and professions of life are attended to. The Evil is in man's being irrevocably chained to one and the same labor, whereas in a society properly organized he would not only be permitted, but also enabled to engage in as many different kinds of labor as his mind might be interested in. It is an organization of labor that we want, not a mere exchange of conditions, or a taking from the one and a giving to the other. Horace labored under the monomania with which a great many pretended reformers are infected even now: that the first step towards a social reform is *universal robbery, universal destruction*—whereas it should be *universal consolidation* and *guarantee of existing rights*. We adapt the hat to the head, the boots to the feet, and the gloves to the hands; but in this universal jumble of property and rights, the hat would be adjudged to the feet, and the boots to the head—and a pretty social order this would make. God preserve us from such philanthropic measures and apostles!

Fourier's assertion that Association might have been realized years ago, originates in the same feeling and turn of mind from which arise the lesser regrets to which we have alluded in the preceding paragraph. It may be looked upon as a desire that Association ought to exist, and as a prophetic assurance that it will; if viewed in that light (and it cannot be viewed in any other), the assertion appears as a proper and sacred manifestation of a great heart and a gifted and specially commissioned genius.

"*Our attractions are proportional to our destinies!*" Is this an exceptional rule, or an Eternal Principle? The disciples of Fourier declare in their writings that this principle is applicable only to the harmonic periods of society, narrowing down the true and eternal formula of the social movement which it was given to Fourier to discover and to express in human speech, to a trite and common-place truism which has been known ever since mankind were first created, and which every child is taught from its infancy.

We know that we are born to become good, and that it is our legitimate right to act out every good thought and impulse; but that all our acts are providentially necessary, and that all of them are preparatory to our ultimate salvation, has

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first been scientifically expressed by Charles Fourier, although not fully understood either by him or his disciples.

The disciples of Fourier occupy the same position in reference to the law of "*our attractions being proportionate to our destinies*" that the Calvinists do in reference to the verses of Paul upon which they found their doctrine of election.

The doctrine of election and predestination is true, as laid down by Paul in that remarkable 8th chapter in his epistle to the Romans. He proclaims that *all* those who are in Christ, are saved from the law of sin and death. "There is, therefore, no condemnation to them who are in Christ Jesus." This is an unqualified, sweeping assertion, and the arguments contained in the verses which follow that sublime exordium, are simply intended to prove its truth. All those who are in Christ, not a mere portion of them, are "the called according to His (God's) purpose." "For," says Paul, "all things work together for good to them that love God; for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?"

Paul's preaching is not addressed to a portion of his Christian brethren, but to all Christians. All Christians are the elect of God. To all Christians Paul proclaims the great tidings, that for them there is

NO CONDEMNATION,

but on the contrary

FOREKNOWLEDGE, PREDESTINATION, SALVATION.

Fourier's law that our attractions are proportional to our destinies, and Paul's doctrine of foreknowledge and predestination are identical.

"All things work together for good to them that love God, to them who are the called according to His purpose." We have seen that all Christians are called, and we may therefore infer that all things work together for their good. Indeed it is absurd to suppose that one man's robbing and murdering should raise him up to Heaven, and that another man's

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murdering should hurl him into the whirlpool of eternal misery.

Not as Universalists believe, that every man goes to Heaven immediately after his death; this seems as improbable or rather as impossible as that a young shoot should at once start up into a fullgrown tree, without going through the intermediate and progressive degrees of growth. But there is no reason in assuming that one or two days more of terrestrial life should irrevocably determine the chances either of eternal salvation or condemnation. The transgression of God's commandments is a condition of salvation. How much of that transgression may be necessary in the case of every human being to the working out of salvation, it is not for any of us to determine *a priori*. But it is more than probable that even murder and rapine are not sufficient in all cases to cause the love of God to react against the love of subversive individualism, and that, therefore, God has arranged circumstances and opportunities in the world to come whereby that love may be excited in every created soul according to eternal and definite purposes.

"Agree with thine adversary quickly whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

"*Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*"—Matthew 5: 25, 26.

The disciples of Fourier have been afraid of proclaiming the law: "our attractions are proportional to our destinies," lest it should be regarded as a measure of their morality. In many expositions of Fourier's system the formula has been omitted and not the slightest allusion is made to it; in others it is said to be applicable only to the harmonic periods of society. If they understood the Attributes of God, the universality of His Providence, and the power which He exclusively possesses, to live and to create; if they understood that man has no independent life, and that he manifests and realizes in act only so much of life as flows into him out of the infinite and eternal life of God, they would, all of them, proclaim the providential necessity of all things and acts in Nature and Society, and would not hesitate to acknowledge and to proclaim the law, that our attractions are proportional to our destinies, as the sublimest and most comprehensive generalization which human lips have ever been permitted to utter.

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ON THE NECESSITY OF EVIL.

In treating the question of Evil, I shall consider as evil any state of existence which is not, in essence, a state of harmony. Hence disease is a state of evil. Transgressions of moral laws are states of evil. Whatever is a painful state of existence, comes under my definition of Evil.

There are two Principles constantly at work in the Universe, the Synthetical and the Analytical. They are variously denominated Christ and Devil, religion and sin, reason and passion, understanding and will, duty and right, order and liberty, wisdom and goodness, good and evil. All these different appellations designate the same thing in different forms of existence. God, the Creator, has evolved those two principles out of himself, out of his own essence. They are in a state of conflict with each other, and the salvation of the world depends upon their ultimate union. It is the business of the Analytical Principle to dissolve any synthetical state of existence, until it, the Analytical Principle, shall be truly and fully embodied in that state. On the other hand, it is the office of the Synthetical Principle to subdue the Analytical, to beautify and sanctify it. From this action and reaction of the two Principles will arise their ultimate union, the perfection of the world, the reign of Christ, the Millennium.

Evil is not therefore absolute, inasmuch as Christ and the Devil are the fundamental constituents of the Divine Principle, and will ultimately coalesce into ONE COMPOUND UNIT.

The temporary separation and conflict of the Synthetical and Analytical Principles, is Evil considered in its vastest and truly scientific sense.

This temporary separation is of absolute necessity.

Among the ancient philosophers, Lactantius has argued the necessity of Evil with considerable skill. He thinks the *non*-necessity of Evil inconsistent with the existence of a supremely wise and good being. He argues that

Either God has not known how to avoid Evil; this is inconsistent with the idea of supreme wisdom.

Or he has not wished to avoid it; this is inconsistent with supreme goodness.

Or he has known how and has not wished; this is still less consistent with the idea of divine love.

Or he has wished and has not known how; this is again inconsistent with divine wisdom.

Or he has neither wished nor known how; this would make God absurd, a nonentity.

Or he has known how and has wished; this is consistent with God. God must have both wished and known how to

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avoid Evil; and if, nevertheless, Evil exists, it must be, because *he* deems it *essentially* necessary to the accomplishment of his providential ends. This is strictly logical, as it is on the other hand strictly logical that, if God have wished and known how to avoid Evil, he must ultimately redeem mankind from Evil; otherwise the idea of Divine Goodness and Wisdom would be an abstraction.

Modern thinkers have spoken of the necessity of Evil with more or less sense, though generally with *little* sense, as would appear from the following parable of Krummacher, whose writings are estimated very highly in Germany:

"ADAM AND THE CHERUB OF PARADISE.

"When Abel was lying in his blood, and Adam was weeping by the side of the slain, then the Cherub of Paradise, stepping to the father of the human race, placed himself silently by his side, and his brow appeared thoughtful. Adam, however, raising his face, spake these words: 'Is that an image of the race which is to descend from me? And will a brother's blood spilt by a brother's hand, ever again stain this earth?'

"The Cherub answered: 'Thou sayst it.'

"'Alas, and by what name will that horrid deed be designated?' asked Adam.

"With a tear in his eye, the Celestial answered: 'War!'

"Then the father of the human race shuddered and asked: 'Why then must the noble and the just fall by the hand of the unjust?'

"The Cherub was silent.

"Adam, however, continuing his lamentations, said: 'What will be left for me in my grief upon the blood-stained earth?'

"The Cherub answered: 'The look to Heaven.' Thereupon he disappeared.

"Adam, however, remained until after sunset; and when the stars had risen, he extended his arms towards Orion and the Chariot, exclaiming: "Oh ye shining watchmen at the gates of Heaven, why do you wander so silently? If a mortal be permitted to hear the sound of your voice, oh, then speak to me of the land which is yonder, and of Abel the beloved.'

"Then the stillness increased round about, and Adam, throwing himself upon his face, adored. And in his heart he heard soft accents: 'Behold, Abel, thy son, is living.'

"He walked off consoled, and his heart was overflowing with calm grief."

It is such fanciful romances that our best writers offer in the place of rational solutions of the great question of Evil. When Adam interrogates the Cherub about the necessity of Evil, the Cherub remains mute. When he interrogates the stars, they too remain mute. Nothing is left for him except the look to Heaven. It is not mentioned whether he was to

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look to Heaven for an explanation of the necessity of the horrid murder which had just been perpetrated upon his son Abel, and of the murders which would follow; or, whether he was to look to Heaven for consolation; or, whether he was to hold Heaven accountable for the horrid deed. When the author has fairly entangled himself in a maze of questions which he is unable to answer, then the Cherub is silent, the stars are silent, and the good-natured Adam is just as wise afterwards as he was before his conversation with the angel.

If I have succeeded in showing that things as they are are necessarily so, it will be readily admitted that Evil is necessary, and that without the existence of Evil it would be impossible for God to carry out the designs he entertains towards Humanity. But the necessity of Evil may likewise be proved by various arguments, some of which are drawn from Holy Writ, and others suggested by the natural reason.

The necessity of Evil is implied in the commandment, "*Six days shalt thou labor and do all thy work*, but the Lord rested on the seventh day, and hallowed it." (Exodus 20: 9–11.)

The existence of this commandment suggests an irrefutable proof of the necessity of Evil.

The natural sense of this commandment is easily understood, and by far the most considerable portion of the Christian world consider the literal fulfilment of that commandment as the highest duty of a Christian; but the celestial sense is of an infinitely superior, though analogous nature. A day, according to the doctrine of Correspondences, typifies a distinct period in the development of the *individual*, and, by analogy, of the *Collective Man*. Agreeably to that divine commandment, Humanity will therefore have to go through six distinct periods of development, before it shall be able to rejoice in the complete consummation of its struggles, before it shall be permitted to celebrate the inauguration of universal and celestial peace. Labor, in the celestial sense, signifies struggle against evils and falsities, and Sabbath signifies Celestial Peace.

In order to meet, already here, an objection which might be raised against the books of Moses, and especially the Creation of Heaven and Earth having a prophetic sense, on the ground that they simply relate historical events, I must be permitted to quote Swedenborg, No. 618 of the *Heavenly Arcana*:

"It is said that Noah was just and upright, that he walked with God, and, in the passage before us, that he begat three sons, when yet these expressions relate not to what Noah then was, and did, but to what he was about to be and to do at a

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future time; concerning which mode of expression, it is to be observed, that the internal sense of the Word is such as to have no respect to times."

The following paragraphs may also be quoted, as demonstrative of the prophetic meaning of the Mosaic writings. No. 9435 of the *Heavenly Arcana:*

"That the six days, in which Moses remained in the extreme of the mountain, signified a state of Truth, and that the seventh, in which he went up to the mountain, signified a state of Good, is plain from what was explained above; the reason is, because they who are regenerating by the Lord, have similar degrees of ascent from the world to Heaven, for man is elevated from external things to internal."

This last paragraph shows that mankind have to go through six states of regeneration, every one of which has been scientifically defined by Fourier.

The infancy of Humanity is not set down as a day of Labor. During its infancy, Humanity was permitted to live in the Celestial Marriage, or the Conjunction of the Good and the True; Man was permitted to act out in perfect freedom, whatever the heart had spontaneously desired or the mind spontaneously conceived. Labor began after the fall. It is unnecessary here to develope the Phalansterian idea of Adam and the fall; suffice it to say, that in their interpretation of Adam and the fall, the Phalansterians are perhaps more precise than the followers of Swedenborg, but that both Schools agree perfectly in their general views about Adam, Eve, the fall, and the personages and facts indicated in the Cosmogony of Moses.

According to both Schools, Adam typifies the first Collective Man, Eve the Love, Passional, or Will-Principle; the Serpent corresponds to the Sensual Principle, and the fall is the first triumph of Individual or Self-Love, over Charity or Collective Love; not that Individual Love had not ever existed before, but that at the time of the fall, the Individual Love or proprium was by *some external cause*, such as the scarcity of food, occasioned by a disproportionate increase of the human family, placed in a conflicting relation with the Collective Interest of Society, or as Swedenborg denominates it, *the Church*, and that the triumph of the selfish proprium in that conflict caused the death of Adam, or the rupture of those relations of love which united the first members of the human family. Fourier, who did not profess to have a consistent knowledge of the internal sense of the Scriptures, and who never alluded to, and must indeed have been either ignorant or completely forgetful of the internal sense of that Divine law, "Six days shalt thou labor," has, nevertheless, by the

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force of that overwhelming reason which God was pleased to confer upon him as his chosen vessel, been able to delineate with scientific accuracy, each of the six days of Labor which Humanity must necessarily accomplish, before the ultimate realization of its great destinies upon Earth can be achieved. Those Days are designated by Fourier as follows:

1. Savagism.
2. Patriarchalism.
3. Barbarism.
4. Civilization.
5. Guaranteeism.
6. Simple Association.

It cannot be expected that the giant mind of Fourier should have stooped to excogitate a few witticisms on the course which Humanity has already accomplished, and yet, "si magna componere liceat parvis," as Rubens distributed a richness of the most intense life by a few masterly strokes, so has Fourier, by a few marked and grasping indications of the characters of each period, given us a clearer idea of the movement of Humanity through the past, present, and future phases of its terrestrial existence, than we could gather from any of our diluted treatises on the philosophy of history. Guaranteeism is defined by Fourier as a period when every man shall be guaranteed a certain amount of labor sufficient to secure him from want, when the cities shall be so constructed as to secure to every man a comfortable home, healthy air, clean thoroughfares, the enjoyment of agreeable odors, a convenient distance from all discordant noises, partly by concentrating all the branches of noisy labor in one quarter of the city, and partly by contriving a system of distribution of the produce of agricultural and industrial labor, which will do away with all that din with which the ears of the public must now suffer themselves to be stunned from morning to night, in consequence of the absolute incoherence which prevails in all our social relations. In many respects we have already entered upon the period of Guaranteeism. Our insurance companies, the public mint, safety-fund, belong to a higher period than Civilization, though they may have originated in our present social mechanism. Simple Association would spring from Guaranteeism. In Simple Association man would enjoy more freedom than he did in the former period, in regard to the choice of labor; industry would be universally honored; women and children would participate in productive labor; and the vast economies which would be realized in that social mechanism, by a combination of domestic and agricultural labor, would secure more ease and plenty to all men; but there

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might yet exist a certain amount of disease, of spiritual or passional compression, of internal disorder and external restraint, which can only be effectually removed when Humanity shall have universally acknowledged, realized, and fitted itself for the SERIAL ORDER, which is the Order of God. The SERIAL ORDER is the Sabbath, the reign of peace, which Fourier designates by the name of *Compound Association*. Compound Association utilizes all the noble passions of the soul; it leaves no legitimate desire unsatisfied; it does away with all causes of envy, jealousy, hatred, vengeance; it banishes vice from the society of men; it establishes the empire of justice and truth; it makes theft morally and physically impossible; it creates a Social Providence different from the lunatic asylum and the alms-house, a Social Providence which will give man raiment when he is naked, and food when he is hungry; it surrounds old age with veneration, and the sick with the most watchful and inexhaustible solicitude; it sanctifies human nature, and makes man the true image of his Maker. Whatever is noble, good, and true, is fostered by Association; Heaven descends upon Earth, care is annihilated, plenty smiles on the fields, in the gardens, in the store-houses of man; man has a home; he is no longer "*camped*"* on this globe, or, like a beast, chased about by want; man *lives;* he lives a life of holiness; there are no longer the unhallowed curse, the beastly intoxication, the triumph of falsehood, the gloom of despair, the careworn cheek, the throbbings of anguish, the treacherous lie, the filth of idleness, the wretchedness of prostitution, the false semblance of affection, the discords of families, the strife of passion; oh, there is a different globe, a different Humanity. Humanity is no longer a chaos of discordant elements; it is a brotherhood of angels, a concert of impulses and interests, a living Hallelujah to God's glorious and eternal Providence.

It is evident that a course of development or regeneration is providentially marked out for Humanity: "SIX DAYS SHALT THOU LABOR!" And if this course be marked out by the Divine Ruler, Humanity will have to accomplish it, however much we may desire to be freed from the social chaos in which we are now groping. And we have every reason to believe, from the evidence of actual facts, that the sudden transition of Humanity from Civilization to Compound Association is, in the nature of things, impossible. The doctrine of Association being scientifically established, it can easily be, and actually is, being adapted to a melioration of their social

* See Michel Chevalier's opening speech at the College de France.

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condition by all those who believe in the life-giving teachings of that science. Partial Associations are constantly being formed, and will no doubt be universally imitated by the mechanics and farmers as soon as the doctrine *is made known to* and *understood by them.* Passional Harmony, integral health, and an opening of all the faculties of the Internal Man cannot possibly exist before one or two centuries shall have elapsed, which may be proved from Holy Writ: "I shall visit the Sins of the Fathers to the third and fourth Generation!"

It must not be supposed that the mere fact of four hundred separate families associating agreeably to the *Serial Law*, will cause Evil to disappear from among them as by magic. The disciples of Fourier simply profess that a Phalanx or an associated Community has power *to check the progress or the further actualization* of Evil, not to cause the actually existing Evil to disappear in the same sense as filth may be washed away from an external surface. It will take at least three or four generations living in Association, before the various chronic diseases with which the human organism is now tainted, can be extirpated from mankind, and before men can have contracted an habitual love of the good and the beautiful in the place of the perverse propensities and vulgar manners which degrade the souls and bodies of the present generation.

If the Commandment, "*Six days shalt thou labor!*" be a divine law, evil and falsities must have been deemed essential by the Divine Being to impel Humanity onward to the accomplishment of its destinies. Swedenborg says, No. 695 of the *Heavenly Arcana*, that whatever God foresees he provides, and in No. 393 of the same work, it is stated that God foresaw the fall of Adam: "But because it was foreseen that mankind could not continue in such a state, and that they would separate Faith from Love towards the Lord, and would form a particular doctrine out of Faith," etc., God therefore has provided Evil. The following paragraphs from the *Heavenly Arcana*, also show that evils and falsities are necessary means in the hands of Divine Providence to lead Humanity onward to the realization of its glorious destinies.

No. 279:

"All these verses then in a regular series imply, that the Sensual Principle averted itself from the Celestial, verse 14. That the Lord would come into the World who would again unite them, verse 15. That warfare or combat arose in consequence of the External Man averting himself from the Internal, verse 16. That hence resulted misery, verse 17. That hence came condemnation, verse 18. That Hell afterwards succeeded as a fruit of condemnation, verse 19. All these things came to

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pass in an orderly succession in that church, from the fourth posterity to the flood."

No. 8091:

"'And God led the people about by the way of the wilderness.' signifies, that from the Divine Auspices they were led to confirm the truths and goods of faith by temptations: 'of the Red Sea' (mare suph), signifies the damnation which they were first to pass."

No. 8098:

"The conjunction of Good and Truth is not effected but by temptations."

No. 8099:

"The truths and goods of Faith could neither be confirmed nor conjoined without temptations."

No. 8159:

"By temptations, as by the only means, Goods and Truths are confirmed."

No. 8179:

"The Lord wills the End of temptations which is the salvation of man."

No. 8227:

"It is believed that even evils are from the Divine [Being or Principle], by reason that the Divine permits, and does not take away, and he who permits and does not take away when he is able, appears as if he wills. and thereby that he is in the cause; but the Divine permits because he cannot hinder nor take away: for the Divine wills nothing but Good, if therefore he hindered and took away evils, viz. of punishments, of vastations, of persecutions, of temptations, and the like, he would then will Evil, for then there could be no amendment, and in such case Evil would increase, until it had the dominion over Good."

No. 8351:

"The External or Natural Principle of man is the receptacle of Truth and Good from the Internal; and if the receptacle be not accommodated, it does not receive any thing which flows-in from an Interior Principle, but either rejects it, or extinguishes, or suffocates, whence there is no regeneration; hence it is that there must needs be temptation that men may be regenerated."

The necessity of temptations is here fully established, and as temptations cannot possibly exist without man coming into contact with previously existing evils and falsities, evils and falsities must be inherent in the constitution of Divine Order.

It seems difficult for most minds to conceive the possibility of a better and higher social state than the one in which we

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are now living. Our philosophers consider Civilization as the beau ideal of liberty and order; they admit indeed the perfectibility of this society, leaving it Civilization all the time, but what they do not admit, and what common sense would lead them to admit, is, that a social state may be reserved for us which is as different from Civilization as Civilization is from the savage state. The difference between Civilization and the savage state is a difference *in degree*. Civilization is not a higher development, a more perfect form of the savage state. The savage may refine ever so much his manners, his dress, his feelings as a savage, he will not become a civilized being for all that. To become a civilized being, he must *cease to be a savage;* he must enter upon an order of existence which is different from his original social condition in all its essential particulars. Any created substance, be it organic or inorganic, may be perfected; but even the highest degree of perfection which that substance is capable of attaining, leaves it *essentially* what it was. Starch may be more or less refined; but to make it sugar, you have to add an additional atom of oxygen and hydrogen gas. A plain pink may be more or less sweet and pretty; but to change it to a carnation, the original constituents of the pink, its carbon, its nitrogen, its water, and its aroma must be recombined in essentially different proportions. And what do the Scriptures tell us of the man who wishes to acquire true goodness and wisdom? Is it sufficient that he should develop his mind, store up knowledge and make it available to his interests in society? Indeed not; to acquire true goodness and wisdom, he must become a *regenerate* being; he must be *born again;* this is the inevitable condition of acquiring goodness and wisdom. Christ himself has taught so. You may perfect and refine Civilization ever so much, it will yet be Civilization with its feuds, its conflicting interests, its commotions, its anguish, its physical and moral degradation. It is by going out of Civilization, and constructing out of its elements a better and truer social edifice, that Humanity will become wiser and happier.

The existence of a happier social state than Humanity has yet enjoyed, has been anticipated by all nations ever since the remotest ages; it is constantly announced to us in prophetic whispers from the inmost depths of our souls; and it has been solemnly promised by the Redeemer of the world.

The development in breadth, an enlarging of the same conditions of Society is the only movement or development which our historic philosophers are willing to perceive and to

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acknowledge. I have shown that there is another movement or development of both the individual and collective Man, the result of which is to make him essentially different from what he was before, just as different as the bud is from the blossom, and the fruit from the bud.

Swedenborg and Fourier agree perfectly in their doctrines of the compound nature of man's development. They both admit a development in breadth, which consists in an enlarging and perfecting of the present conditions of a substance, being, or society; and a development in height, which consists in raising the original essential nature of a substance, being, or society, to an essentially different, higher, and better order of existence. The former development is, by Swedenborg, designated by the term "continuous movement or *degrees of latitude*;" and the latter by the term "discrete movement or *degrees of altitude*." The following quotation from the doctrine of degrees, as explained in the work on *Divine Love and Wisdom*, will be read with pleasure and benefit. No. 184:

"Degrees are of two kinds, degrees of altitude and degrees of latitude. The knowledge of degrees is, as it were, a key to open the causes of things, and enter into them; without this knowledge, scarcely any thing of cause can be known; for the objects and subjects of both worlds without it appear so univocal (univoca) as if there were nothing in them except of a nature similar to what is seen with the eye, when nevertheless this, respectively to the things which lie interiorly concealed, is as one to thousands, yea to myriads. The interior things which lie hid can by no means be discovered, unless degrees be understood; for exterior things proceed to things interior, and these to the things which are inmost by degrees, not by continuous degrees, but by discrete degrees. The term *continuous degrees* is applied to denote decrements or decreasings from more crass to more subtle, or from denser to rarer, or rather to denote as it were the increments and increasings from more subtle to more crass, or from rarer to denser, like that of light proceeding to shade, or of heat to cold. But *discrete degrees* are entirely different, they are as things prior, posterior, and postreme, or as end, cause and effect; these are called *discrete degrees*, because the prior is by itself, the posterior by itself, but still when taken together they make one. The atmospheres from highest to lowest, or from the sun to the earth, which are called ether and air, are discrete into such degrees; and there are substances seemingly simple, the congregate of these atmospheres, and again the congregate of these congregates, which when taken together are called a composite: these last degrees are discrete, because they exist distinctly, and are understood by degrees of altitude; but the former degrees are continuous, because they continually increase, and are understood by degrees of latitude."

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The blossom, for instance, the bud and the fruit, hold towards each other the relation of discrete degrees; each existing by itself as a complete something, and being essentially different from the other, but the three together forming a composite unit, and each next springing from that which immediately preceded. So are a passion, the intellectual movement which corresponds to it, and the physical act springing from this movement, in the relation of discrete degrees towards each other. They are as end, cause and effect. If I meet a friend in the street, there is an emotion awakened in my heart; this emotion is the end which I wish to attain or to embody in a fit or corresponding action. The emotion excites the intellect into the inquiry, How is that end attained in the fittest manner? As soon as the intellect has resolved upon the mode of action, this resolution becomes the *cause* of that action; if this action be a cordial shaking of the hand, this shaking is the *effect*, which embodies both the original passion or emotion and the intellectual determination as to the mode in which the emotion was to be expressed in action.*

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*The three principles, end, cause, and effect, united into a composite unit, form a trinity. God is such a trinity in reference to Humanity. This Divine Trinity embodies, first, the Love which moved him to engraft his divine life upon Humanity; secondly, the Wisdom or the Holy Ghost, which determined the Divine Love into its peculiar action upon the Virgin Mary; and thirdly, the effect of that action, which was the personation of the Divine Principle in the form of a Man.

This Trinity might be called the Human Trinity of God. By means of a similar trinitary action, God must have necessarily connected himself, or must have engrafted himself upon every created Humanity. But there is also the general Trinity of the Divine Principle, the Infinite Love, which, by its action upon co-eternal Matter, in a manner dictated by Infinite Wisdom, has realized and is constantly realizing the infinite forms of God's essential life. It is idle to go farther than to say that existing Creation is an impress of the Divine Love, agreeably to the Divine Wisdom, upon co-eternal Matter. It is just as idle to inquire into the origin of matter itself, as it is to inquire into the origin of God.

The notion of the Unitarians and Universalists, who consider Christ a man, is subversive of all scientific conceptions of the Divine Principle. This will be abundantly shown in the course of this work. But it is the height of folly to look down upon the Unitarians with that shrug of the shoulder and that contemptuous pity which the pride of faith generally metes out to them. It is well for those whose feeling prompts them into a belief in Christ's Divine Nature, to comfort their souls by clinging to their impulsive faith in Christ's redeeming divinity; but this is no reason why they should question the goodness and the religious wants of those who are governed by the understanding rather than by faith. The wrong which most Christian sects have perpetrated against Unitarians and Universalists is, that the former are obstinate in presenting to the latter the manifestation of Christ in the flesh, as a mystery that the human understanding can scarcely dwell upon without profaning it. This is all wrong. This system of gagging the understanding, begets the pride of faith, which is one of the

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In No. 188 of *Divine Love and Wisdom*, Swedenborg tells us that the angels complain bitterly about man's ignorance of discrete degrees:

"I do not know," says he, "whether any thing has been known heretofore of *Discrete Degrees*, or *Degrees of Altitude*, but only of *Continuous Degrees*, or *Degrees of Latitude;* and yet not any thing of cause in its truth can be known without a knowledge of Degrees of both kinds. This I can declare, that the Angels are in sadness by reason of the darkness prevalent upon Earth; they say that scarcely any where light is seen, and that men seize upon fallacies and confirm them, and thereby multiply falsities upon falsities, and to confirm them investigate by reasonings grounded in falses and in truths falsified, such things as cannot be discussed, by reason of the darkness in respect to causes, and ignorance concerning truths; they principally lament the confirmations concerning Faith separate from charity, and justification thereby; also the ideas concerning God, Angels and Spirits, and ignorance of the nature of Love and Wisdom."*

The law of progressive and degressive movement rules every created being, even the Celestial Angel; this may be seen from the following paragraph of the *Heav. Arcana*, No. 5962:

"Spirits and angels have their morning, mid-day, and evening; also twilight and again morning, and so forth; their morning is when the Lord is present, and blesses them with manifest happiness, in which case they are in the perception of Good; mid-day is when they are in the light of Truths; and evening, when they are removed from them, in which case it appears to them that the Lord is more remote and concealed from them; all who are in Heaven undergo and pass through these vicissitudes, otherwise they could not be continually perfected; for hence they are acquainted with relatives, and from relatives they receive more perfect perception, inasmuch as they know what is not happy, because hence they know what is not good, and what is not true."

See also Nos. 8487, 9213, 8750, and 756 of *True Christian Religion*, where the law of Universal Movement is beautifully explained as follows:

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most powerful obstacles to progress in enlightened goodness. The incarnation of the Divine Principle among men, is certainly the greatest mystery that has been exhibited to the observing mind; but it is perfectly proper to assert, that all the manifestations of the Divine Love take place in a *most orderly manner*, and that therefore God's manifestation in the flesh, which is the highest manifestation of his love, must also be the sublimest fact of Divine Truth and the very fountain of all Science.

* The continuous movement of Civilization has been analyzed by

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"Whatsoever exists on the face of the Earth, whether it be considered in a general or particular view, comes to its full age and consummation, but by alternate changes called the circles of things; times, or seasons, both in general and in particular, describe such circles; in general the year passes from spring to summer, and through summer to autumn, and closes in winter, and thence returns again to spring, but this is a circle of heat; in particular the day passes from morning to noon, and through noon to evening, and closes in night, and thence returns again to morning, but this is a circle of light. Every man also describes a circle of nature; he begins life in infancy, from which he advances to youth and manhood, and thence to old age, and then dies: in like manner every bird of the air, and every beast of the earth describe the circles of their natures. Every tree likewise has its beginnings in the bud, whence it proceeds to its full stature, and by degrees dies away again till it falls to the ground. The case is the same with every shrub, and with every twig, nay, with every leaf and flower, and also with the ground itself, which in process of time becomes barren; and likewise

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Fourier into four Ages, each Age pivoting upon one principal character, encompassed by two phases of ascending and two of descending movement.

FIRST AGE—*Infancy.*

Ascending Movement.

Exclusive marriage or Monogamy.
Feudality of the Nobles.
Pivot: Civil Rights of Women.
Federation of the great Barons.
Illusions in Chivalry.

SECOND AGE—*Growth.*

Privileges of Free Towns and Cities.
Cultivation of the Arts and Sciences.
Pivot: Enfranchisement of the Serfs or Laboring Classes.
Representative System.
Illusions in Liberty.

Maturity. EXPERIMENTAL CHEMISTRY. ART OF NAVIGATION. NATIONAL LOANS. CLEARING OF FORESTS WITHOUT EXCESSES.

THIRD AGE—*Decline.*

Descending Movement.

Commercial and Fiscal Spirit.
Stock-Companies.
Pivot: Maritime Monopoly.
Anarchical Commerce.
Financial Illusions.

FOURTH AGE—*Decrepitude.*

Agricultural Loaning Companies.
Associated Farms; Discipline System of Cultivation.
Pivot: Commercial and Industrial Feudality.
Contractors of Feudal Monopoly, Oligarchy of Capital.
Illusions in Association.

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with all stagnant water, which by degrees grows putrid, and stinks. All these alternate consummations are natural and temporary, but nevertheless periodical; for when one thing has passed from its beginning to its end, another springs up like unto it, and thus every thing comes to its birth, and thence to its death, and thence to its birth again, to the intent that creation may be continued. The reason why the same law holds in respect to the Church is, because it consists of the human race, and is formed thereby both generally and particularly, and one generation of men succeeds another, and there is a variety in the minds of all, and iniquity once rooted with regard to inclination thereto is propagated to future generations, and is not extirpated but by regeneration, which is from the Lord alone."

The theory of Universal Movement is here indicated in a manner which cannot be misunderstood. Every created being has a beginning, a growth, a maturity, a decrease of existence, and a final consummation, which, in man, is the beginning of a new and higher existence. How this law of Universal Movement makes Evil a necessary fact in the constitution of *Divine Order*, can be perceived from a simple glance at the fixedness of the Natural Principle, into whose mysterious Order man is constantly being initiated by diligent inquiry, by fallacies, and by necessity.

"The Extreme of the Natural Principle which is called the Sensual Principle," says Swedenborg in No. 7645 of the *Heavenly Arcana*, "is replete with fallacies and the falses thence derived; and with pleasures and the evils thence derived; the Hells are in that lumen." From this paragraph we gather two important facts; the first is, that Swedenborg understands by Hells, young Humanities going through the process of regeneration; and the second fact is this, that it is constitutional with man to be led into error and evil by the fallacies of the Sensual Principle. It does not seem necessary to prove such a simple truth by more than one or two illustrations. Children have no idea that the sun is really larger than it seems; they suppose, as indeed a little boy asked me on a certain occasion with simple-hearted earnestness, that the moon and the stars are hung up in the skies: they will mistake a dead for a sleeping man; they will swallow arsenic as readily as sugar, because both taste sweet. We know that our forefathers entertained the most erroneous notions on the nature and shape of this earth, and its relation to the heavens; and that they established false doctrines in astronomy, because they believed, on the authority of the Sensual Principle, that as they perceived the relation of things with the sensual eye, so it must really be. False doctrines, though they may be believed ever so honestly, lead infallibly to evil. Galileo

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came near being murdered by the Inquisition, because he asserted a truth to which the dominant faith of the Church, confirmed in a false astronomical notion, was opposed. For thousands of years it has been believed, and indeed it is now believed by a majority of physicians, that disease consists of vitiated humors which must be expelled from the human organism by opposing influences. This doctrine originated in a fallacy of the Sensual Principle, and being once established and confirmed as an article of Faith, it became necessary that physicians generally should declare war to the knife against him who dared oppose their favorite system. We have seen Hahnemann persecuted, and we see his disciples persecuted and scorned simply because they profess a higher truth. The question here is not why man should constitutionally be obliged to fall into error; the fact of his being necessarily exposed to error is evident to a demonstration, and, therefore, cannot be contradicted.

A second argument in favor of the necessity of Evil, is suggested by the law of *relation*.

In No. 763 of *True Christian Religion*, Swedenborg discourses as follows:

"It is according to Order that in all cases, both general and particular, the beginning should proceed to its ultimate; which agreeableness to Order is grounded in this circumstance, that such a process gives birth and existence to all sorts of varieties, and by varieties to all sorts of qualities, for the qualities of things are produced and perfected by their differences in relation to what is more or less opposite: who cannot see, for instance, that truth receives its quality from the existence of what is false, in like manner as goodness does from the existence of what is evil, or as light does from the existence of darkness, or as heat from the existence of cold? What would become of color, supposing white only to exist without black? Must not the quality of intermediate colors, on such a supposition, necessarily be rendered very imperfect? So again, what is the perception of sense without some kind of relation? and what is relation but as repecting opposites? Is not ocular vision beclouded and darkened by looking on white alone, and rendered clear and lively by looking on a color that inwardly takes some tint of blackness, as is the case with the color of green? Is not the ear grated and deafened by the continual action of one tone upon its organs, and restored by modulation diversified according to the different relations of harmonious and discordant notes? What is beauty without relation to ugliness? Wherefore it is common with painters, when they would exhibit a beautiful figure to the greatest advantage, to place a deformed one beside it. What are pleasure and delight without relation to what is unpleasant and undelightful? How hurtful is it to the mind to be constantly brooding over one idea, without ad-

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mitting a variety of such as have some opposite quality? The case is the same with respect to the spiritual things of the Church, whose opposites have relation to what is evil and false; not that evil and the false are from the Lord but from man, who being endowed with free-will, may (is permitted to?) direct it either to good or evil purposes; and this may be illustrated by the case of darkness and cold, which come not from the sun, but are a consequence of the earth's circumvolutions, whereby it successively turns its face from and towards the sun: and yet without such successive turnings of the earth, there would neither be day nor year, and consequently neither animate nor inanimate creatures could exist on the earth. I have been informed that churches which are under the influence of different kinds of goodness and truth, supposing only that such kinds of goodness have respect to love towards the Lord, and that such kinds of truth have respect to faith towards him, are like so many precious stones in a king's crown."

The law of *relation* being a law of *Divine Order*, there can be no happiness without relation to misery; and since I have demonstrated that there could not be less misery than there actually is, it follows, from the overwhelming amount of misery at present existing among men, that the happiness which the human family is to enjoy, must be ineffably great; or to speak the language of the Scriptures, that the Peace which God will impart to Humanity, shall be higher than any human understanding can conceive. That the law of relation is a Divine law, will also appear from No. 24 of "*Divine Providence:*"

"The conjunction of Good and Truth is provided for of the Lord by *relation;* for Good is not known as to its quality, but by relation to what is less good and by opposition to evil; all the perceptive and sensitive principle is thence derived, because their quality is thence; for thus all delight is perceived and felt from what is less delightful, and by what is disagreeable; all beauty from what is less beautiful, and by what is ugly; in like manner all good which is of love, from what is less good, and by evil; and all truth which is of wisdom, from what is less true and by what is false. There must be variety in every thing, from its greatest to its least; and when there is variety also in its opposite from its least to its greatest, and equilibrium intercedes, then according to the degrees on both sides *relation* is established, and the perception and sensation of the thing either increases or is diminished. But it is to be noted, that what is opposite, takes away and also exalts perceptions and sensations; it takes them away when it mixes itself, for which reason the Lord exquisitely separates Good and Evil, lest they should be mixed, in man, as he separates Heaven and Hell."

A third argument in favor of the necessity of Evil, may be drawn from the fact, that man is not born into any knowledge.

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In the memorable relation No. 48, of *True Christian Religion*, Swedenborg informs us, that among various subjects of discussion, the following was presented by angels to a meeting of spirits: "*What is signified by the Tree of Life, what by the Tree of the knowledge of Good and Evil, and what by eating thereof?*" And they all requested, that the wise spirits from the East would explain this mystery, inasmuch as it required a more than common depth of understanding to fathom it, which none were possessed of but the Eastern spirits, who are in flaming light, that is, in the wisdom of Love, which wisdom is signified by the garden of Eden, wherein those two trees were planted; and they replied: "We will declare our opinion; but seeing that all wisdom is from God, and nothing from man's own self, therefore, we will speak from Him [God], or from His inspiration, and yet of ourselves, as of ourselves;" they then declared their sentiments to this effect: "Tree signifies man, and its fruit the good of life; whence, by the tree of life is signified man deriving life from God; and since Love and Wisdom, and Charity and Faith, or Goodness and Truth, constitute the life of God in man, by the tree of life is signified man receiving those things by influx from God, and therewith eternal life. The same is signified by the tree of life whose fruit is promised in the Revelations, chap. 2: 7, and 22: 2, 14. By the tree of the knowledge of Good and Evil, is signified man believing that he derives life from himself, and not from God; consequently, that Love and Wisdom, Charity and Faith, that is, Goodness and Truth, are in him as his own, and not God's; to which belief he is inclined from the similitude and appearance, that all his thoughts and inclinations, his words and actions, are from himself; and since by such a belief a man is persuaded to think himself a God, therefore the Serpent said: God does know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing Good and Evil, Gen. 3: 5. By eating of those trees is signified reception, and appropriation; by eating of the tree of life, the reception of eternal life, and by eating of the tree of the knowledge of Good and Evil, the reception of damnation. By the Serpent is meant the devil, with respect to self-love, and the pride of his own understanding; which love is the keeper of that tree, and all men, who are in the pride of their own understandings from the influence of that love, are such trees. It is a dreadful error therefore to suppose that Adam was wise and good of himself, and that this was his state of integrity, seeing that Adam on account of such belief was cursed; for this is signified by his eating

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of the tree of the knowledge of Good and Evil; wherefore he instantly fell from his state of integrity, which state consisted in the belief that his wisdom and power to do good, were from God, and not at all from himself; for this is signified by eating of the tree of life. The Lord alone when he was in the world, had wisdom, and the power to do good from himself; inasmuch as the Divine itself was in him, and his, from his nativity; wherefore, he became also by his own proper power a Redeemer and Savior." From all these arguments they concluded upon this final decision, "that by the tree of life, and by the tree of the knowledge of Good and Evil, and by eating thereof, is meant, that man's true life is God in him, in which case he is in possession of Heaven, and eternal life; and that man's true death, is the persuasion and belief that his life is from himself, and not from God, for that from thence is Hell, and eternal death, which is damnation." The general decision upon the questions in debate, was this: "that man was created to receive Love and Wisdom from God, and yet in all likeness or appearance, as from himself, which was for the sake of reception and conjunction; and that on this account, man is not born to any love nor to any science, nor even to any power of loving, and growing wise from himself; wherefore, if he acknowledge every good of Love and every truth of Wisdom to be from God, he then becomes a living man; but if he ascribe them to himself, he then becomes a dead man."

In the memorable relation No. 335 of *True Christian Religion*, Swedenborg makes the following interesting remarks:

"That man has no connate ideas, must appear evident from the circumstance, that he has no connate thought, and where no thought is, there is no idea, for they have a mutual relation to each other. This may be confirmed by the case of new-born infants, whose powers are confined to suction and respiration; and their power of suction is not derived from any thing connate, but from their constant exercise thereof, in the mother's womb; and their power of respiration is a consequence of their having life, respiration being an universal of life. Their bodily senses also, are in a state of the greatest imperfection and obscurity, out of which they successively emerge, by means of the objects on which they are exercised, as their motions do by repeated habits; thus, as they learn by degrees to pronounce words, and form sounds, at first without ideas, there arises a kind of obscure fancy, which, as it becomes clearer, and more distinct, gives birth to an obscurity of imagination, and thence of thought. Ideas begin to exist, in proportion as they advance in the formation of this state of mind, which ideas, as was observed above, make one with thought; and thought grows and increases, from its state of nothingness, by instruction; where-

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fore men have ideas, not connate, but acquired and formed, and from those ideas their speech and actions flow."

From these remarks it is evident that man learns only from experience. But if man can learn only from experience, how is it possible for him to avoid error and consequent evils? Man must either govern External Nature or else External Nature rises against him as an enemy. Pestilential disease, explosions of boilers, conflagrations, inundations, and even hurricanes and earthquakes, are simply the results of man's ignorance. Science, and nothing but Science, is for Humanity the first road to power, glory and peace.

A fourth argument demonstrative of the necessity of Evil is derived from the fact, that the desire of being shielded and freed from Evil, brings about the development of man and leads him onward to the attainment of his glorious destiny. Man would not try to acquire, if he did not feel that he is deprived of what he ought to have. Man would not cultivate science, if he were not liable to suffer by ignorance; he would not apply himself to the discovery of a true system of medicine, if he were not liable to suffer by the application of false remedies; he would not attempt to discover a true system of architecture, if badly constructed houses were not obnoxious to human nature; man would not apply himself to perfecting machinery and agriculture, if scantiness of produce did not bring upon him misery and starvation; nor would he care about cultivating the fine arts, if his inward sense of beauty did not suffer by an absence of beauty in the things around him. The high susceptibilities of human nature call forth all the powers of the mind to protect them in their unceasing and harmonious development.

A fifth argument in favor of the necessity of Evil is naturally suggested by the fact that God wills that we should conquer a state of bliss by our own efforts as it were, in order that the consciousness of having triumphed by our own exertions, should exalt and increase our happiness.

It is true, as Swedenborg remarks in No. 9 of *Heaven and Hell*, that "there is only one fountain of life, and that the life of man is a stream thence, and that, if this do not continually subsist from its fountain, it immediately ceases to flow;" and it is equally true, as Swedenborg states in No. 8329 of the *Heavenly Arcana*, that "the all of regeneration and the all of Heaven is from the Lord;" but it is also true, according to No. 6472 of the same work, that though "the Lord leads man according to his delights, and also according to fallacies and the principles thence received, and by degrees leads him out thence; yet *this appears to man as from himself*." It is

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simply God's infinite Goodness which has conferred upon man the power to enjoy the consciousness of living as from himself, and to perceive the good which he realizes as having realized it from himself. Man's happiness consists, to a considerable degree, in the perception of having made a step forward, of having realized a new experience, a new good. And since the perception of progress is a condition of happiness for man, God cannot, consistently with the laws of his Divine Order, place man suddenly in a sphere of the highest possible, that is, of celestial enjoyment. God must will that man should discover by his own reason, as it were, the laws of universal happiness, that he may be able to consider it as a well earned property, and enjoy the consciousness of having conquered it by his own efforts. And not till the means of universal happiness are discovered and universally applied to the reconstruction of Society, will man cease to wade in Error, to grovel in the fallacies of the understanding, and suffer his Passional Principle to react against the uncongenial influences of the External World.

A sixth and last argument demonstrative of the necessity of Evil, is man's ignorance of the interiors of his own mind, and of the nature of *Divine Order*.

Man, according to Swedenborg, is a being of three different powers united into one form by *discrete degrees*, and standing to each other in the relation of End, Cause, and Effect. These powers are designated in the writings of Swedenborg by the terms of Celestial, Intellectual or Spiritual, and Natural Principle. These three Principles correspond to, and are respectively governed by, the Celestial Heaven, or the Heaven of Truth from Love; the Spiritual Heaven, or the Heaven of Love from Truth; and the Natural Heaven, or the Heaven of external delights. Man cannot be truly a man unless every one of his acts is an embodiment of the Celestial, through the Spiritual or Intellectual, by the Natural Principle; in other words, any act which Man performs, in order to be an act of essential freedom, must be induced from a Celestial Love, and must be realized by the body in the manner and according to the form which the Intellectual Principle thinks best adapted to the End, which is the Celestial Love. The only difference existing between Swedenborg and Fourier in regard to the doctrine of degrees as applied to the nature of man, is a difference in terms: the Love-Principle in Swedenborg is the Passional Principle in Fourier. The characteristic of the Passional or Love-Principle is a necessity inherent in the nature of the Principle, to rise against restraint and to consider any kind of opposition an encroachment on its liberty.

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The following remarks of Swedenborg in reference to that subject will be read with interest; they are extracted from the treatise on *Conjugal Love*, No. 358:

"All love (or passion) is such that it bursts forth into indignation and anger, yea into fury, while it is disturbed in its enjoyments: wherefore, if the love, especially the ruling love, be touched, there becomes an emotion of the mind, and if that touch hurts, there becomes vehement passion."

"The love of the one and the correspondent love of the other, are as two confederates; but when the love of the one rises up against the love of the other, they become as enemies; the reason is, because love is the *esse* of the life of man; wherefore, he that assaults the love, assaults the very life; and then there becomes a state of vehement passion against the assaulter, as the state of any man whom another attempts to kill. Such vehement passion belongs to every love, even the most highly pacific."

No. 359:

"That zeal arises from assault of the love, is because love is the life of the heat of every one; wherefore, when the love of the life is assaulted, the heat of the life kindles itself, resists, and bursts forth against the assaulter, and acts as an enemy from its own force and potency, which is as flame bursting forth from a fire against the disturber of it: that this heat is as fire, appears from the eyes, in that they sparkle; from the face, in that it is inflamed; also from the sound of the speech, and from the gestures: love does this, because it is the heat of life, lest it should be extinguished, and with it all alacrity, vivacity, and perceptibility of enjoyment from its own love."

No. 360:

"How love is kindled and becomes inflamed into zeal, as fire into flame, from the assaulting of it, will be told. Love resides in the will of man, but in the will itself it is not kindled, but in the understanding; for it is in the will as fire, and in the understanding as flame; love in the will knows nothing concerning itself, because it feels nothing of itself there, nor acts from itself there, but this is done in the understanding and its thought; wherefore, when the love is assaulted, then it exasperates itself in the understanding, which is done by means of various reasonings; these reasonings are as pieces of wood, which the fire kindles, and which thence burn; they are therefore as so much fuel, or as so many combustible materials, from which is produced that spiritual flame, which is of much variety."

No. 361:

"The cause itself, that man is kindled from the assaulting of his Love, shall be laid open. The human form in its inmosts is by creation the form of Love and Wisdom; in man are all affections of Love, and thence all perceptions of Wisdom, put together in the most perfect order, so that together they may make

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what is unanimous, and thus an One; they are substantiated, for substances are their subjects. Since, therefore, the human form is composed of these, it is manifest that, if the Love be assaulted, that entire form, with every and each thing therein, is also in an instant or at the same time assaulted, and because it is implanted in all living things by creation, to will to remain in their form, the whole complex from the particulars wills this, and the particulars from the whole; thence, when the Love is assaulted, it defends itself by means of its understanding, and the understanding by things rational and by things imaginative, by means of which it represents to itself the event; especially by means of those which act as one with the Love which is assaulted; unless this were done, that whole form, from the privation of that Love, would be threatened with ruin. Thence now it is, that Love, in order that it may resist assaults, hardens the substances of its form, and erects itself, as it were, into crests, which are so many prickles, that is, crips itself; such is the exasperation of Love, which is called zeal: wherefore, if an opportunity of resisting be not given, there arises anxiety and pain, because it foresees the extinction of the interior life with its enjoyments. But on the other hand, if the Love be favored and soothed, that form relaxes itself, softens itself, dilates itself, and the substances of the form become gentle, bland, dispassionate and alluring."

From these remarks it may seen that all the talk of moralists about governing one's temper, controlling one's passions, amounts to nothing in the eyes of such men as have studied and know the true relation of the Passional Principle to the understanding and the bodily senses. If a love or a passion be excited, Order requires that the love should be satisfied. If it were possible that a love could exist without being satisfied, we might charge upon the Divine Government an useless expenditure of power, for Love is power. If I love a woman really and truly, Order requires that my love should be acknowledged and cultivated; if I am stimulated by an honorable ambition, Order requires again that my ambition should meet an adequate scope for development in the things and relations around me. Or in order to avoid all circuitous illustrations, I hasten, on the authority of Swedenborg and Fourier, to lay down the position that the Passional or Love-Principle is irresistible, and that it does not recognize any other laws except *Its Own Order*. That the Passional Principle is not a disorderly collection of impulses, but that it is a Principle upon which Divine Wisdom has inscribed laws of celestial harmony, will appear from No. 5807 of the *Heavenly Arcana:*

"As to what concerns the essence of the Love-Principle, this Principle is an Harmonic resulting from the changes of state, and the variations in the forms or substances of which the human mind consists; if this Harmonic be from a celestial form, it is Ce-

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lestial Love; hence it may be manifest that the Love-Principle cannot derive its origin from any other source than from the Divine Love itself, which is from the Lord; thus that the Love-Principle is the Divine Principle which flows into forms, and arranges them, that there may be changes of state and variations in the Harmony of Heaven."

Here, then, it is clearly and positively asserted that the Passional Principle is not only capable of Order, but that the laws of Harmony can be applied to that Principle with the same beautiful results as they are applied to a combination of musical sounds. "*Passional Harmony*" is the name which Fourier is sometimes pleased to give to the great Science which he has discovered and constituted. That the Passional Principle contains within itself a faculty of being harmonized, results also from the fact that sound, according to No. 194 of *Divine Providence*, corresponds to affection. The correspondence of sound to affection is likewise indicated in No. 207 of *Conjugal Love:* "In the Spiritual World the nature and commixture of affections is distinctly perceived in the sound." The same correspondence is indicated in the following passage of the *Heavenly Arcana:*

No. 8337:

"Formerly in divine worship several kinds of musical instruments were applied, but with much distinction; in general by the wind-instruments were expressed the affections of Good, and by the string-instruments the affections of Truth, and this from the correspondence of every thing sonorous with the affections. It is a known thing that, by some kinds of musical instruments are expressed natural affections of one quality, by some natural affections of another quality, and when suitable harmony conspires, that they actually call forth those affections; they who are skilled in music are aware of this, and also act accordingly in applying the several instruments to the purpose intended; this circumstance has its ground in the very nature of sounds and of their agreement with the affections. . . . . Harmonious sound, and its varieties in the natural world, correspond to states of joy and gladness in the spiritual, and states of joy and gladness in the spiritual world exist from affections which, in that world, are the affections of Good and Truth."

The great Bacon compared the human body to a musical instrument. "The human body," says Bacon, "may be compared, from its complex and delicate organization, to a musical instrument of the most perfect construction, but exceedingly liable to derangement." And, upon the strength of this comparison, Cruveilhier admits, in the preface to his great work on Anatomy, "that the whole science of Medicine is therefore reduced to a knowledge of the means by which that harmoni-

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ous instrument, the human frame, may be so tuned and touched as to yield correct and pleasing sounds."

* * * * * * *

Correspondences are effects of the same cause in different degrees of altitude.

The bouquet which I am desirous of presenting to my bride, *corresponds* to the affection I feel for her. My love excites, or to speak the language of Swedenborg, flows-into the Intellectual Principle, and kindles it into activity, which results in the arrangement of chosen flowers into a bouquet. Corresponding things, in the sense of the New Church, are governed by the same universal laws. If, therefore, sound correspond to love, it follows that sound and love are susceptible of the same harmonious modulations. On this subject there cannot be any diversity of opinion between the Phalansterians and the disciples of Swedenborg. Nor can there be any difference of opinion in regard to the inference which I shall draw from the fact that the Passional or Love-Principle is susceptible, from its own nature, of being modulated into an infinite variety of harmonious combinations. If the Passional Principle be a series of spiritual vibrations, their manifestations must either realize harmony or discords, and, whenever they do realize discords, it is not the fault of the Principle. What man has to do in such a case, is not to charge the fault upon the Principle [no more could he do that, with propriety, than an unskilful composer could charge upon the nature of musical sounds the fault of his own discordant combinations], but to analyze the jarring vibrations of passion, and to try to account for them by studying with an humble and inquiring spirit those laws of Order which the Passional Principle is disposed to obey, and which, therefore, ought to constitute the Social Order, or that combination of men and things which would be a necessary result of the freest and fullest, and, at the same time, most harmonious development of the passions. Man's freedom and happiness increase in proportion as he succeeds in realizing an *orderly* but *spontaneous* development of his passions, or his *inborn, genuine tendencies to action.* It is the spirit of our age, and especially of this country, that passion, which is the element of freedom in human nature, should evolve itself more and more from the external bonds of restraint which have held it captive heretofore. That spirit is manifested in the theory of free trade, in the enactment of the bankrupt law, in the furtherance, by many, of the doctrine that the civil law shall never be permitted to interfere in the relations existing between creditor and debtor, and in the constantly increasing faith that every man is capable of becoming a good and noble

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being. Civilization is like unto the seed which hides a new principle of life within its bosom. When this new form of life has broken through the enclosing wall, the body from which it has drawn substance and strength, decays, and finally crumbles into dust. It is thus with Civilization. Civilization has essentially been a state of necessity; but the principle of freedom, which is just as essential in human nature as the element of order, is beautifully growing up from amidst the universal constraint, and will ever continue universally and irresistibly to expand in the infinite forms of thought and feeling which Art and Science have created, and which the element of freedom will ever continue to multiply, and will ever endeavor to make the enjoyment and the birthright of all men.

Now that the element of freedom has acquired an irresistible force, and commands respect, it will reject the forms which it no longer acknowledges as its own. When those forms are no longer adapted to it, they impede its progressive course, and will either crush and disfigure it, or else they will be cast off by it as illegitimate rulers. Both Swedenborg and Fourier have conclusively shown that our present system of Society forces the Passional Principle into false modes of action and all sorts of jarring emotions; this appears from No 348 of *Divine Wisdom*:

"I have heard that certain good and true principles were let down through the Heavens from the Lord to the Hells, and that the same being received, were, by degrees, changed in their descent into evil and false principles opposite to the good and true which were let down; the reason why it so came to pass, was, because recipient subjects turn all things which flow into them, into such things as accord with their own forms, just as the white light of the sun is turned into disagreeable colors, and into black, in objects whose substances are interiorly in such a form as to suffocate and extinguish the light; and as stagnant waters, dung, and dead carcases turn the heat of the sun into offensive smells."

And from the following paragraphs of the *Heav. Arc.*, No. 1476:

"Order is, that the Celestial Principle should flow into the Spiritual, the Spiritual into the Rational, and this into the Scientific: when this Order takes place, then the Spiritual is adapted by the Celestial, the Rational by the Spiritual, and the Scientific by the Rational; and then the Scientific in general becomes the ultimate recipient vessel; or what is the same, Scientifics, in their distinct species and particulars, become the ultimate vessel, corresponding with the Rational, whilst things Rational correspond with things Spiritual, and things Spiritual with things Celestial. When this Order prevails, then the Celestial cannot be violated, *which otherwise is violated.*"

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It is evident that this Order does not prevail in our present system of Society. It is not the Celestial Principle which leads man, but the Celestial is led by the Rational; Reason *fights* against the passions. Civilization is therefore the reverse of *Divine Order*, and as it cannot possibly be adapted to the Celestial Nature of the Passional Principle, and the latter is nevertheless ever exciting or flowing-into the soul of man, this Principle must necessarily often be forced into false modes of action, and must result in discords without end and number. Hence the necessity of that Principle being restrained by internal and external coercive forces, which frequently smother that naturally divine fire of the soul. Swedenborg shows, in No. 6299 of the *Heavenly Arcana*, how the Celestial Principle perishes, unless the Natural Principle or the Social Form is adapted to it:

"If the Natural Principle, which is the External, does not agree, that is, neither wills nor acts the Good to the Neighbor, because it sees therein nothing of recompense, thus nothing of self, (for in the Natural or External [or what might be called the Historical] Man such an influence prevails both from what is hereditary and from what is actual,) in this case the Internal Principle has not a foundation, nor a corresponding receptacle, but something of such a nature as either rejects or perverts or extinguishes the Influx; wherefore the Internal Principle perishes, viz., is closed and stopped up that nothing from Heaven can transpire into the Natural Principle through the Internal, except somewhat of light in general through the clefts every where encompassing, that there may be the faculty of thinking, of willing, and of speaking, but according to that which is in the Natural Principle, thus in favor of Evil and the False against Good and Truth, to which purpose he makes subservient that Principle of spiritual light which in general flows-in through the clefts every where encompassing."

The divine life in man can never be entirely extinguished. There remains a capability for goodness and wisdom, and a power of re-discovering and re-constituting the conditions in which they may approach the fullness of their growth. The discovery of those conditions is the highest aim, the ultimate destination of the Rational Principle; this leads the Passional so far as the former determines the conditions in which the latter has legitimate claims to an unchecked and progressive development. In this sense, the Rational Principle may always lead the Passional, though it may be assumed that the order which is being worked out for the Passional Principle, will ultimately become such a perfect form of social and religious Truth, that the Rational Principle, which now manifests its

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action in Society by legislative enactments, may seemingly have ceased to be a controlling agent.

Prejudiced and malevolent minds are disposed to misapprehend Fourier's teachings relative to the freedom of the passions. Some of his opponents make themselves guilty of the grossest denunciations, of the most disgusting insinuations, and the vilest misrepresentations that have ever been resorted to by the ungenerous and narrow minded advocates of existing wrongs, in combating new and elevated truths. Thus we read in the "Morning Courier and New-York Enquirer" of the 29th of February, 1844, this abusive paragraph:

"The Bible teaches us that the passions of man lead him into continued violation of his conscience and duty: that they must be restrained and governed by his reason; and all the experience of the world, the crimes and the vices of daily life, the wrongs and the outrages which perpetually deform Society, and the conscience of every man, bear continual witness to the truth of this representation. The unrestrained indulgence of human passions, is the most fruitful source of crime and misery. Now the Fourierists declare that 'the whole problem of Association is to give *free course and development to the radical passions:*' 'the *satisfaction* of the passions is an *imperative* want of the human mind:' they must be set free; must be developed and satisfied: and this is the great aim, the chief purpose, the 'whole problem' of Association. The whole scheme is one of foul and disgusting iniquity: it is based upon pure sensuality: it looks to the unrestrained indulgence of all human passions, as the great object of human effort. 'Let us not suppose,' say they, 'that the *evil* which we see in the world, is in *man* individually, in his *passions* or *nature:* it is in the collective action of the race, in the false social principles they have established.' In other words, Society, as at present organized, aims to restrain the passions: to subordinate them to reason and law. This, say the Fourierists, is all wrong—all *false:* they must be developed, freed from restraint, fully gratified. If this cardinal principle of their philosophy be not enough to condemn it, virtue and vice must have changed their essential relation."

It is difficult to say which ought to excite more astonishment, the falseness or the grossness of this invective. If such abusive language result from an ignorance of the subject, it would seem desirable that a literary jury should be created before whom such reckless and villainous accusers of new theories and views could be summoned by those whose characters have become identified with the insulted doctrine. Such violence seems necessarily to spring from a malevolent design to crush a doctrine which is obnoxious to the editor of the "Courier," and to injure Mr. Greeley, who, by generously offering the columns of the "Tribune" for the propagation of

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the life-giving teachings of Fourier has secured them, to the extent it was in his power, an introduction to the American public. But I shall let the editor of the "Courier" have the benefit of that charity which makes it incumbent upon all the disciples of Fourier to honor and to cherish human nature even in those in whom it exhibits symptoms of the coarsest misdevelopment; and rather than to accuse the writer of the paragraph which calls forth these remarks of *wilful slander*, I will suppose that he *knew* not to what an extent he made himself guilty of the grossest injustice in casting such foul and brutal aspersions on the characters of men who are uniformly distinguished by their benevolence, their love of order, and their deep and enthusiastic faith in the Providence of God.

The editor of the "Courier" seems to have completely misapprehended what it is that the advocates of *Association* designate by the term "*passion*." "*Passion*," in the doctrine of Association has altogether a technical meaning. In common language it designates a certain vehemence of feeling; to most minds it conveys an idea of disorder, of fierce desire. By the term "*passion*," Fourier designates, "*the inborn, genuine tendencies to action*," "*the relations existing from God between the souls of men, and between these souls and external Nature*," "*the different modes of existence in which the soul's life manifests itself from God.*" Of course the soul has a life, which is capable of certain manifestations; Fourier teaches that those manifestations of the soul's genuine life are definite both in form and number, and that they can therefore be indicated with scientific precision. Those spiritual motor-powers which constitute the inmost, the essence of the soul, Fourier has designated by a name whose common acceptation has not the remotest affinity to the technical meaning which that name is intended to convey in the science of Association. Those original manifestations of the soul's life have been called "passions," from the verb "pati," to suffer, because the development, the enjoyment of those manifestations or tendencies has ever been concomitant with pain. The soul's life consists in loving, in developing its ambition, in cultivating its friendship, its sense of beauty, its taste for art, its exquisite sensitiveness. The satisfaction of those wants has been and now is impossible for the immense majority of men; and it is for this reason that in the place of a doctrine of development, of growth, has been substituted a doctrine of absolute negation. "Deny thyself for the present in the expectation of enjoying an infinite development hereafter." But those original tendencies of the soul, which I shall now call "passions" for the sake of brevity, have never been entirely silent. They have

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been compressed, they have been chained by fear and external despotism, but they have never been hushed into complete silence. Ambition has ever agitated the soul; love has ever clung to love; friendship has sought friendly souls, and from time to time there has been a great universal rising of the passions against the bonds that held them captive. The passions cannot be extinguished; they cannot be bent agreeably to any external dictates; they may be controlled, but only by the power which they voluntarily acknowledge. There *is* such a power. This truth constitutes the very essence of the doctrine of Association. Fourier has shown that there are three *orders* of passions: the *sensitive*, the *affective*, and the *governing* or *combining* order, which makes its own harmony and the harmonious activity of the former orders as necessary as it makes their *excessive* action impossible. These governing or combining passions cannot exercise their legitimate authority under opposing circumstances. Certain conditions must first be fulfilled to secure them the right and the power of ruling, and to dispose the two other orders of the Passional Principle to receive their controlling action. Those conditions are the adaptation of the social form to the relations which God has originally designed to exist among the three orders of the Passional Principle, and which will not fail, in a society constituted agreeably to those relations, to realize the most orderly development of the passions by their most perfect freedom. This orderly freedom does certainly not mean anarchy; it precludes the idea of licentiousness; it is order itself; it is like that living Harmony around us which is Universal Life in infinite forms, and developing itself for ever and ever in perfect freedom according to immutable laws.

The editor of the Courier does not seem to feel that true liberty and true order are identical facts. In the mechanism of a clock every wheel works in perfect freedom without interfering with its neighbor, and yet what a perfect order prevails in that wonderful arrangement; and how necessary is that order to the freedom of each part; so necessary that the slightest derangement of the least part, will stop the movement of the whole mechanism. It is thus that the adherents of Fourier understand the liberty of the passions; it is for them the genuine *order* of the soul, ever pouring itself forth into outward forms of existence; infinite development in ever-varying forms of beauty and truth. Liberty, therefore, is Order; freedom, in the doctrine of Association, implies an embodying of ever new forms of thought in the service of some ennobling affection. How could that liberty, that infinitely progressive development, apply to the evil passions, "envy, revenge, and

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all the other passions which, in spite of all the restraints of religion and morality, have deluged the world with crime and suffering?" How could Evil infinitely increase without destroying itself? Physical disease will destroy itself by a long continuance; how then could rage, envy, revenge, continue to increase in virulence without finally digging their own graves? And if they cannot infinitely increase, how then can liberty, in the mind of Fourier, designate any thing but the development of the Good in human nature, whose essential and exclusive property is *endless expansion?* Indeed, Fourier is the architect of true social Order. His doctrine is essentially the doctrine of the *orderly* development of the passions in freedom. Look for that orderly development in our present Society, where, despite of dungeons and gallows, murderous desires are enkindled in the souls of men, where robbery is perpetrated by organized bands, where the bones of the slain are bleaching upon the battle-fields, where companies of men are permitted, under the cloak of the law, to practise deception upon the widow and the orphan, or to be used by those more powerful or cunning than themselves as instruments of public ruin and oppression. Shame upon your empty boastings of restraint, order, equilibrium, in a Society harboring corruption in its bosom, begetting burning lust in souls that would wish to be gladdened by the sunshine of love; disuniting men by the fierce cravings of jealousy, by revenge, and self-seeking ambition! Oh, ye dupes of your own imaginations! Because people go to Church on a Sabbath, and do not publicly tear each other to pieces, like famished wolves, is it therefore that you see peace where the searching eye of an honest observer sees blasted hopes, bitter strife, vain longings, gloomy despair? But the writer of that scurrilous article in the "Courier" is wrong in supposing that the gallows and the dungeon, and all the other coercive forces of the law, do exercise a restraining action by their own inherent power. They only restrain so far as man will permit. The restraining force lies in man's own heart. That force is the conservative principle, the element of order, which constitutes the inmost of the soul, and which is ever embodying itself in external Society in proportion as it acquires new developments from God. So far as those visible forms of constraint, from the moralization of the child up to the scaffold, typify an *actually existing desire of order* in the soul, will they be able to exercise an efficient restraint of the passions; and then *it is the soul that restrains itself*. Where they do not typify that desire, there is transgression of the law; which may punish the perpetrator but cannot prevent a recurrence of the crime. If it were not a

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law of life that the internal order of the soul should embody itself in external society, we might do without the external. The external has no existence, no force of itself: it simply shows to the soul its own inherent order; and only so far as the soul sees its own order reflected in the external, will the external order appear a living and sacred form; of itself it is dead.

Who then will dare affirm that Fourier has no regard for order, when he teaches that the divine Life-Principle of the soul, which is its *essential* order of existence, will, by embodying or expressing itself in its truth and fullness in external society, produce certain changes, materially differing it is true from the present social form, but nevertheless taking place only and existing as expressions of that higher, truer, and more beautiful life which has been enkindled in the soul by the influx from on high? Is it teaching disorder to say that those changes will be a substitution of combined for isolated households, of attractive for repulsive labor, of a spontaneous and useful development for that compulsory and ruinous waste of time, health, and spirit which is now dignified by the name of education? *Must* a man be a slave and a brute in order to be a moral man? *Must* a child be driven to school by the sting of necessity, and be made to study by the fear of the whip in order to be educated in the only proper and profitable manner? *Must* a man be threatened with prison and future damnation, in order to become wise and good? Such doctrines are hardly fit for the settlers of Botany Bay.

But the writer in the "Courier" is not content with denouncing the doctrine of the passions in a manner worthy of the lowest ruffian, and betraying complete ignorance of the subject; he feels bound, by italicising certain expressions in Mr. Brisbane's work on Association, to insinuate the most disgusting equivocations where an honest mind would see nothing but purity and truth. "In Association every woman will be *perfectly independent*. She will acquire riches; she will participate in all social advantages, and will be able to consult and *follow freely* the true aspirations of her heart; she can then act in accordance with the true and natural *tendency* of her *nature*. Let a moral code come from woman, from woman *free* and *independent*, who has no favors to ask of man, who *does not live upon his industry*, and then for the first time we shall see truth and dignity established in the intercourse of the sexes, or in the two passions, love and paternity."

I do not see why woman should not be free and independent, and should not be permitted to follow the true aspirations of her heart. A pure-minded man might perhaps find those

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anticipations a little too poetical, but he certainly would never believe that they were meant to imply a regular system of immoralities. From the italicising of the "Courier" one would suppose that he considers the perverted instincts of a prostitute as the *essential* instincts of the sex, and that he has formed his judgment about woman's nature from its exhibition in places which honorable and pure-minded men would be unwilling to frequent. Cannot woman be innocent unless she is bartered away for gold? Cannot her love gush from the soul in perfect freedom, and yet be holy and true? If woman were not in her inmost soul disposed to pure and devoted love, no external restrictions would prevent her from indulging her passion. The external order is only obeyed by those in whom it typifies an internal, pre-existing state of order. Those among the fairer sex who do not *feel* that order in their souls, do not *recognize* it in Society; they violate it either habitually, or only occasionally, in proportion as the internal order which has realized itself within their souls, may be called upon by the encroachments of the external, to dissent from it, and therefore to act contrary to its dictates. Here then there is a state of warfare between two opponents, each of whom fights for a cause which appears sacred to him; each fighting for his own preservation, the external order considering as rebels all those who assail it, and its assailants fighting against what they conceive to be the despotism of Society. On which side is the right? Is it with Society, or is it with those who assail it? There is but one answer to this question: the right is on neither side. It is not with those who transgress the order of Society; for those transgressions lead their authors to misery, and a secret voice within them is constantly and inflexibly condemning the *mode in which* they resist the external order. Nor is it with Society; for if the social order were *truly* and *fully* constituted, its fundamental principles could not change, and would be recognized by all as good and just. The order of Society has been ever changing, not only from the savage state to the patriarchal, the barbaric, and finally the civilized; and indeed Civilization itself has been constantly begetting within its bosom changes fraught with carnage and abominations. Monarchies are crushed, and republics are constructed upon their ruins. And republics again enkindle a party antagonism which honors intrigue, perjury, slander, revenge, as its ministering priests. An order which is not absolutely stable and fixed has no claim to respect. No more than we honor the fickleness of individual character, can we honor the character or the constitution of a society, which is ever changing in its essen-

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tial principles, which is ever modifying the relations existing between its members, and between itself and the societies surrounding it. We admire the Order in the Universe on account of its regularity and completeness; every phenomenon in that great whole, from the growth of a single blade to the formation of a new world, is regulated by fixed laws; every thing there has its proper place, its well-marked individuality; every slightest element in that infinite Combination of living forms, exists in perfect freedom, while its existence lasts. Such an order we respect, and we admire it the more in proportion as it unfolds itself to our searching minds. It is not so with our social order. *This* is ever realizing contingencies for which we are not prepared, and which often endanger our existence. The mechanic is not sure of his work; the merchant knows not whether the failure of other commercial houses will not destroy his credit; the capitalist has no guarantee for the safety of his investments. Such an order we cannot respect. It cannot be true, because it is constantly denying itself. If it were complete, it would secure such an existence to all individualities as they would freely and gladly accept for the sake of their own preservation. Whom then shall we condemn in the conflict which is ever going on between Society and its members? If both are wrong, we must condemn them both; we cannot condemn the one exclusively of the other. That conflict however is not an absolute fatality, for it is decreasing; good and wise men are more and more raising their voices against it with all the energy of a manly will, and all the force of high and enlightened reason; it is the avowed object of every political system to benefit *all* conditions of Society. But if that conflict be not an absolute fatality, let us inquire whose business it is to arrange the dissensions which are continually breaking forth between Society and its members? Is it the business of Religion? Indeed it is, but not its immediate, direct business. If that were the case, Christianity would have realized Social Harmony, whereas the most violent changes have occurred in Society since the establishment of the Christian religion, and are occurring daily even in a country like this, where people profess to be devoted followers of Christ. I am confident, and I have shown in other places, that Christianity is the great fountain-head of all social progress; but it is not the less true that the spirit and truths of Christianity have ever been guarded and illumined by the light of reason; and that all great improvements in the social condition of men, be they advocated ever so much in the name of Christianity, will shake Society to its undermost

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foundation, as they have always done, unless Science first shows their necessity and goodness, and explains the means which will secure those improvements a safe and acceptable realization. Science then is the great peacemaker of Society; Science depending on Christianity, but being its *necessary* vehicle of life.

The science which teaches the natural mode of *organizing* the peace of Society agreeably to the dictates of Christianity, is that science which Fourier professes to have discovered. If he err in his teachings, let that be shown in the same manner as Fourier explains and defends his positions, by logical reasoning, and not by vile and disgusting denunciations, or above all things, by personal abuse. It may be that some of Fourier's disciples have transgressed the present enactments of Society, and they may do so occasionally hereafter; but that is no reason why they should not advocate and publicly promulgate a doctrine which is strictly scientific, and can have no more influence on, nor be itself influenced by private character, than mathematics or any other positive science.

At present we are all in false positions, that is, our positions have not been fully and truly worked out. Each of us acts as his ill-formed judgment directs. The Editor of the Courier denounces the docrine of Association; we study, love, and teach it; he uses vile and abusive language; we reply by calm and rational discussion: until the time shall have come, when we shall all unite in peace and brotherhood, and shall all feel and understand, why dissensions and bitter accusations were necessary to the attainment of that glorious result.

The third subject evolved from the Divine Attribute of *Distributive Justice*, is,

THAT EVIL BEING A LAW OF DIVINE ORDER, GOD MUST ABIDE BY ITS RESULTS JUST AS MUCH AS MAN.

This subject shall be discussed under the following heads:

1. That the present order of things upon this globe is an ultimate of Hell.
2. That the Lord is reducing this Hell to Order.
3. That there was atonement, but that the doctrine of atonement such as it is now received in the Christian Church, originates in a false idea of the nature and providence of God.

1. *That the present order of things upon this globe is an ultimate of Hell,* may be asserted from the fact, that the de-

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scription which Swedenborg gives of the Spiritual Hell corresponds exactly to the state of things which we see here. The following remarks from the treatise on Divine Love and Divine Wisdom on the Spiritual Hell will be read with interest. No. 340:

"*There is a continual Influx from the Spiritual into the Natural World.* He who does not know that there is a Spiritual World, and that it is distinct from the Natural World like what is prior and posterior, or like the cause and the thing caused, cannot know any thing of this Influx. This is the reason why they who have written concerning the origin of vegetables and animals, could not deduce it otherwise than from Nature, and if from God, then they supposed that God from the beginning endowed Nature with a power of producing such things. Thus they did not know that Nature is not endowed with any power, for in herself she is dead, and no more contributes to produce the above things, than does the instrument to produce the work of the artist, which must be perpetually moved in order that it may act. It is the Spiritual Principle which derives its origin from the (Spiritual) Sun where the Lord is, and proceeds to the ultimates of Nature, which produces the forms of vegetables and animals, and furnishes the wonderful things which exist in both, and gives them consistency by matters from the earth, to the end that those forms may be fixed and constant. Now, forasmuch as it is known, that there is a Spiritual World, and that the Spiritual Principle is from the Sun, where the Lord is, and which is from the Lord, and that this Spiritual Principle impels Nature to act, as that which is living actuates that which is without life, also that there are things in that World similar to the things in the Natural World, it may hence be seen that vegetables and animals existed no otherwise than through that World from the Lord, and that through it they perpetually exist; and therefore that there is a continual Influx from the Spiritual World into the Natural. That this is the case, will be confirmed by many considerations in the following article. That things noxious are produced upon earth by influx from Hell, is from the same law of permission, whereby evils themselves flow from thence into men.

No. 341:

"*The Influx from Hell operates those things which are evil uses, in places where there are things which correspond to them.* The things which correspond to evil uses, that is, to malignant herbs and noxious animals, are cadaverous, putrid, excrementitious, and stercoraceous, rancid, and urinous matters; wherefore in places where these are such herbs and animalcula exist, as are mentioned above; and in the torrid zones like things of a larger size, as sepents, basilisks, crocodiles, scorpions, mice, and others. Every one knows, that lakes, stagnant waters, dung, stinking earth, are full of such things; also that noxious insects fill the atmosphere like clouds, and noxious worms the earth like

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armies, and consume the herbs even to the roots. I once observed in my garden, that in the space of an ell almost all the dust was turned into very small insects, for being stirred with a stick, they rose up like clouds. That cadaverous and stinking matters accord with those noxious and useless animalcula, and that they are homogeneous, is evident from experience alone; which may be manifestly seen from the cause, which is, that there are similar fetid and offensive smells in the Hells, were such animalcula also appear; wherefore those Hells have their names from thence, and some are called cadaverous, some stercoraceous, some urinous, and so on; but they are all covered, lest those exhalations should transpire from them; for when they are opened a little, as is the case when novitiate devils enter, they excite vomitings and pains in the head, and such as are at the same time poisonous, induce swooning; the dust itself there also is such, wherefore it is there called damned dust. Hence it is evident, that where there are such stenches, there are such noxious things, because they correspond."

No. 342:

"We shall now proceed to inquire whether such things exist from eggs conveyed to particular places either by the air, or by rain, or by passages of waters, or whether they exist from the moist exhalations and stenches themselves in such places. That such noxious animalcula and insects, as are mentioned above, are produced from eggs conveyed to particular places, or hid every where in the earth even from the creation, is not agreeable to the testimony of general experience, because worms exist in seeds, in nuts, in woods, in stones, yea from leaves; also upon plants, wherein are lice and moths, which accord with them; also from flies which appear in houses, fields and woods in summer, produced in great abundance not from any oviform matter; and likewise from those animalcula which corrode meadows and lawns, and in some hot places fill and infest the air, besides those which swim and fly invisible in stinking waters, sour wines and pestilential air; these testimonies of experience favor the opinion of those who say, that foul and offensive smells themselves, and exhalations issuing from herbs, earths, and stagnant waters, also produce the beginnings of such animalcula. That afterwards, when they are produced, they are propagated either by eggs or by gestation, does not disprove their immediate origin; because every animal, with its viscera, receives also organs of generation and the means of propagation. To this is added the evidence of experience not before known, that there are also similar things in Hell."

No. 343:

"That the above mentioned Hells have not only communication, but also conjunction with such things upon the earth, may be concluded from this consideration, that the Hells are not remote from men, but that they are about them, yea in them who are evil; therefore they are contiguous to the earth. For

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man, as to his affections and lusts, and his thoughts thence derived, and as to his actions, which are good or evil uses, derived in from both, is either in the midst of the angels of Heaven, or the midst of the spirits of Hell; and forasmuch as such things as are upon earth, are also in the Heavens and in the Hells, its follows that the Influx from thence immediately produces such, when the temperament is favorable. For all things which appear in the Spiritual World, as well in Heaven as in Hell, are correspondences of affections and lusts, for they exist there according thereto; wherefore when affections and lusts, which in themselves are spiritual, meet with things homogeneous or corresponding upon the earths, there is present a Spiritual Principle which furnishes a soul, and a Material Principle which furnishes a body. There is also in every thing spiritual an endeavor to clothe itself with a body. The reason why the Hells are about man, and therefore contiguous to the earths, is, because the Spiritual World is not in space, but is where there is a corresponding affection."

The following passages from the *Heavenly Arcana* designate a state of things which is perfectly analogous to what we see here. No. 7773:

"The subordinations in Hell are the subordinations of imperiousness and hence of severity; for he who is imperious, is severe towards those who are not constantly at his beck; for every one holds another for an enemy, yet outwardly for a friend, for the sake of leaguing together against the violence of others; this leaguing together is like that of robbers; they who are subordinate continually aspire at dominion, and also break all bonds to attain it; in this case the state there is lamentable, for then follow severities and cruelties; this happens periodically."

No. 8232:

"Casting into Hell is nothing else but a closing-up by mere falses which are from Evil, in which Evil they (men) were principled when in the world. When they are there closed up by falses, they are then in Hell, and the evils and falses, in which they then are, torment them; but the torment does not arise from hence, that they grieve at the evil which they have done, but from the consideration that they cannot do evil, this being the delight of their life; for when in Hell they do evil to others, they are punished and tormented by those to whom they do it; they do evil especially to each other from the lust of commanding, and on that account of subjugating others, which is effected, if they do not suffer themselves to be subjugated to another, by a thousand methods of punishments and of torments; but the dominion there which they continually aim at, is in a perpetual state of vicissitude, and thus they who had punished and tormented others, are in their turn punished and tormented by others."

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No. 9188:

"There are two things which make Hell, thus spiritual death with man, the false of faith and the evil of self-love; these two are conjoined with those who are in Hell, and constitute infernal marriage."

It will be shown hereafter that the present knowledges of Faith, by which Swedenborg understands our social and religious doctrines, are generally false, and that our whole social mechanism pivots upon self-love. It is a characteristic of the man who is in Heaven to act from Good or from the Celestial Principle, which is the Passional Principle developing itself according to the order of divine Truth, and receiving into itself the divine life. In civilization man is obliged to act against that Principle from reason, and therefore he is in an order contrary to Heaven; this results from No. 8539 of the *Heavenly Arcana:*

"Man is out of Heaven so long as he acts from Truth and not from Good, and he then comes into Heaven when he acts from Good, for he is then acted upon by the Lord according to the Order of Heaven, into which he does not come, consequently not into Heaven where the Order is, until he be prepared, which preparation consists in going to Good by Truth."

The principle of isolation or division which is a fundamental law of Civilization, is distinctly recognized in the following paragraph of the *Heavenly Arcana* as a feature in hellish Order. No. 8237: "They who are in Hell do not appear to those who are in another Hell, not even to those who are in the next or nearest." The following paragraph from the *Heavenly Arcana* may be regarded as illustrative of what Swedenborg understands by the term "Hell," and will be found strictly applicable to the present state of Humanity upon this globe. No. 8210:

"The state of those who are in faith separate from charity, is a state of casting into Hell; and casting into Hell is a crowding together [constipation] occasioned by the falses derived from Evil."

Our philosophical systems are so hypothetical and speculative that it would be absolutely impossible to draw from any of them one single generalization of a practical nature; and even that portion of the philosophical sciences, the direct object of which is the government and advancement of Society, fails in accomplishing any thing but a confirming of the present order of things. Political metaphysics takes the necessity of a political government for granted; it takes for granted that Society cannot exist without, and must therefore be upheld by repressive laws; it denies the possibility of liberty in

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order, and therefore gives the lie to that divine union of love and wisdom, or passion and reason, which Swedenborg beautifully designates by the term of "*Celestial Marriage*," and which must be embodied in every action that man performs to render him truly an image of his Maker.

2. *The Lord is reducing this Hell to Order.*

That there is an order in the Hells, and that this order is instituted and preserved by the Lord, is evident from the following paragraphs of the *Heavenly Arcana*. No. 6370:

"It is to be noted that there are innumerable Hells, distinct according to the genera of all evils and falses thence derived, and according to their species, and the singulars of species; and that in each Hell there is an order; and that order is preserved by the Lord, both immediately and mediately by the Celestial Angels; occasionally also angels are sent thither to reduce into order what is disorderly there; and when they are there, they are in safety." See also Nos. 8237, 9517, 9528.

That the Order to which the Lord is constantly reducing the Hells, is not hellish Order, as many followers of Swedenborg are disposed to assert, but the Order of Heaven, clearly appears from No. 620 of the *Heavenly Arcana:*

"It is from the subject of which the thing is predicated, that the thing predicated is known and ascertained."

In the first place, it is absurd to suppose that God knows any other Order but His own; and, in the second place, that, if he did know any other Order but the divine, he could be instrumental in establishing and preserving the Order of Hell. Is the law of Love, as preached by Christ, an infernal law? Is the homœopathic system of healing disease, a law of infernal or of divine Order? Are the doctrines of Correspondence, of Degrees, of Influx, doctrines from Hell? And is the doctrine of Association, as constituted by Charles Fourier, corroborative of hellish Order, or is it not rather the kingdom for which Christ taught us to pray?

It may be expedient here to make a few remarks on the reasons which made it incumbent upon the Lord to manifest himself in the World. To the disciples of Swedenborg I need not try to demonstrate, that it is the Divine Essence itself which was pleased to incarnate itself in the person of Jesus Christ. To those who in good faith feel called upon to reject the belief in Christ's identity with the Divine Being, he will be merciful and allow them to take their time. I am satisfied that no one but the Divine Being himself could have revealed to Humanity, the glorious destiny which it has to fulfil upon this earth. "Love each other!" This is the great, the universal law which was announced from the lips

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of Christ, at a time when the deepest and the most liberal thinkers looked upon the institution of slavery as divine; when even the prophets, those inspired apostles of the Deity, did not even hint at such a thing as the unity and the universal brotherhood of the human family. Nay, the law of Love, as promulgated by Christ, was so much against all established usages and modes of thinking, that the institution of slavery has been considered one of divine origin, even so late as the beginning of the nineteenth century; and is so considered now by many of our best and most liberal statesmen, and Christian ministers. If this incalculable advance of Christianity over the age in which it originated, is not deemed a sufficient proof of the divine character of the doctrine, I will offer another argument in favor of the divine character of Christ, which may, perhaps, be deemed worthy of more than ordinary consideration. If "Distributive Justice" be an attribute of the Divine Being, it follows that he was bound to share the sufferings of Humanity; it follows even that He, in whom Humanity originated, in whom its liability to error and consequent evils originated, was bound to suffer with his fallen and unhappy children, *proportionately to His power of loving and of being wise*. Yes, the responsibility existing between man and man for each other's welfare and happiness, exists so much the more between Humanity and God. The existence of Humanity cannot possibly be considered as something separate from the existence of the Divine Being. It must be true that, if God endowed man with the power of falling and heaping upon himself misery and woe, God must have foreseen and therefore have provided the present wretchedness of mankind. What becomes of the Divine Justice, if God designed mankind to be a miserable race, without his suffering a proportionate amount of their wretchedness? And how would it have been possible for the Divine Being to share the sufferings of His children without becoming one of them, without living in the conditions of their own earthly existence? God owed it to man to manifest himself among this degenerate race, and to heap upon himself a proportionate share of the evils under which Humanity was suffering.

A second reason why it was necessary that God should manifest himself in the World, is his infinite Love. If it be true that God created Humanity, that he foresaw, and, therefore, provided its sufferings, he must have wished to assist it in freeing itself from Evil; and as the two constituents of man are liberty and rationality, God was bound to lead man to Order in full freedom. But how could he do this otherwise than by manifesting himself in the flesh, and appealing

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to man's will and understanding in man's own tongue? If it be then conceded that the manifestation of the Divine Being in the World and his preaching the means of salvation, was a necessary consequence of the responsibility which the condition of fallen Humanity imposed upon the Divine Wisdom and kindled in the Divine Love, then let us look into the past and inquire, whether among those who ever blessed Humanity with good and true doctrines, there is one that equals, or even approximates Christ? If it be true that the universal realization of the law of Love will accomplish the universal redemption of the human race, and if it be also true that God would have failed in being a God of Infinite Wisdom and Infinite Love, if he had not himself announced the means of salvation, then I say that *Christ was God!* But a belief in Christ's identity with the Divine Being has not been made a condition of salvation; to save ourselves from temporal and spiritual misery it is sufficient that we should act out the Christian law; the time will and must come when the Lawgiver will be acknowledged, when the great riddle of redemption will be solved, and when the disciples of Fourier and Swedenborg will, above all others, view Christ as the Incarnation of Infinite Justice and Love.

Swedenborg expresses a third reason for the necessity of Christ's manifestation in the flesh, in the following manner, in No. 9715 of the *Heavenly Arcana:*

"It may be expedient to say, what the justice is and what the merit, which are of the Lord alone: it is believed that the Lord had merit and justice, because he fulfilled all things of the law, and because by the passion of the Cross he saved the human race; but these things are not meant in the word by the Lord's justice and merit; but by his merit and justice is meant, that he fought alone with all the Hells and subdued them, and thereby reduced into Order all things in the Hells, and on the same occasion, all things in the Heavens; for there are attendant on every man spirits from Hell, and also angels from Heaven, since man without them cannot live at all; therefore, unless the Hells had been subdued by the Lord, and the Heavens reduced into Order, it would have been impossible for any man to have been saved. This effect could not be wrought but by his Human Principle, namely by combats with them by his Human Principle; and whereas the Lord did this from his own proper power, thus alone therefore the Lord alone has merit and justice; and therefore it is He alone who still conquers the Hells with man; for he who once conquers them, conquers them to eternity; wherefore, man has nothing at all of merit and of justice, but the merit and justice of the Lord is imputed to him, when he acknowledges that nothing is from himself, but all from the Lord: hence it is that the Lord alone

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regenerates man; for to regenerate man is to drive away the Hells from him, consequently the evils and falses, which are from the Hells, and in their place to implant Heaven, that is, the goods of Love, and the truths of Faith, for these constitute Heaven."

In No. 6373 of the *Heavenly Arcana*, Swedenborg says, in reference to the same subject:

"When the Divine Principle was presented through the Celestial Kingdom, then there was in-tranquillity; for those things which are in Heaven, and those which are in Hell, could not thereby be reduced into Order, inasmuch as the Divine Principle which was transfluent through that Kingdom, could not be pure, because Heaven is not pure; thus, neither is that Kingdom so strong, that by it all things might be kept in Order; wherefore, also, at that time infernal and diabolical spirits issued forth from the Hells, and gained dominion over the souls which came from the world; whence it came to pass, that no others at that time could be saved except the Celestials, and at length scarcely they, unless the Lord had assumed the Human Principle and made it in himself Divine; by this the Lord reduced all things into Order, first the things which are in Heaven, next those which are in the Hells; hence the tranquillity of peace."

The thing which is clearly expressed in this paragraph, is the necessity of Christ's manifestation in the flesh. There was a state of disorder prevailing in the Spiritual Kingdoms, that would have endangered the peace of Heaven, unless the Divine Principle had ultimated in the flesh, and had sanctified and regenerated the very basis of the Spiritual World, which is the human race. That the Divine Principle should have produced a disturbance in the Celestial Kingdom on pervading it, may be illustrated by the Divine Principle in man, which Principle we designate by the term "Passional or Love-Principle." The development of this principle in our present system of Society, realizes among the social elements a certain kind of disturbance corresponding to the force and the extension with which the Principle manifests itself. In order that it may, by its spontaneous and full development, *fortify* and *exalt* the peace of Society, Society must first be constructed agreeably to the Order inherent in, or inscribed upon that Principle. Until that Order is established, the Passional Principle must be checked, or can at any rate be only partially developed. In the same sense it appears that the Divine Principle cannot manifest itself under *any* circumstances, and that it will sometimes disturb the medium through which it passes. Such a disturbance took place at the time referred to in the preceding paragraph.

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Before that period, the Divine Principle had not been perceived by the Celestial Angels, as is implied by the Words, "When the Divine Principle was presented."

The Celestial Kingdom seems to be that Order of the Heavenly Kingdoms, which receives the first developments of the Divine Principle. The laws of Order inscribed upon the Divine Principle make it necessary that the Celestial Kingdom and all the inferior orders of the Spiritual Heavens, should be first constructed agreeably to those laws, or as Swedenborg expresses it, should be reduced into Order. This reducing of all things, both of Heaven and of Hell, into Order, was effected by the Lord assuming the Human Principle and making it divine. If we knew the precise mode in which the created Universe, the spiritual as well as the material, is depending upon the Divine Principle, we might perhaps be enabled to understand, how it was necessary that the reduction of all things into Order should be effected by the Divine Principle assuming the Human. In the present state of our knowledge we can only offer conjectures relative to the necessity of that assumption, and conjectures too which must not only appear insufficient, but hazardous and unfounded. At the period when the Divine Principle presented itself through the Celestial Kingdom, this Order of the Spiritual Heavens, and the inferior Orders depending upon it, seem to have been more or less disunited from the Divine Principle. The Divine Principle is the Creating Principle. In the individual existences emanating from it, it implants a tendency to independent and self-willed development. The faculty of obeying that tendency constitutes the freedom of the individual. The progressive development of that individual freedom seems to separate the life of the finite being more and more from its divine source, until this separation has become so excessive that the Divine Principle feels bound, for the sake of its own preservation and the preservation of the individualities created by it, to *re-unite* them to itself by assuming their own finite nature, by infusing into them its own divine life, its own divine wisdom, and thus leading them towards their divine source in perfect freedom, but nevertheless making this constant approximation their necessary destiny and their condition of happiness and exalting growth. At the time when Christ manifested himself among men, the law of individualism had been so far obeyed by man, that principles of universal Charity and Love were entirely unknown. Aristotle knew not "what a slave could be good for." Now, unless one and the same cause is capable of producing effects of an opposite nature, individualism, which is the fundamental law of life in all created beings, could not

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possibly, of itself, lead to the idea of Universal Love. A cause from which spring selfishness and conflict, cannot produce charity and concord. If reason, by its own action, lead to darkness and ignorance, it cannot, by its own action, lead to light and wisdom. The development of a created being must necessarily result in the strengthening and perfecting of the original conditions of that being. A finite being, by its development, must therefore become more finite, more clearly and positively distinguished from all other created forms; and of itself, that development must superinduce conditions of conflict and resistance. If, then, individualism had once resulted in splitting up mankind into conflicting individuals, how could it, of itself, ever result in an universal union of men? The conditions of this union God himself had to reveal to us, and that revelation had to be accomplished by Him through means which man was able to appreciate and fully to understand, that is through human language and the human senses. From the desire which Fourier has constantly manifested, of supporting his doctrine by arguments drawn from Holy Writ, we are entitled to infer that he admitted the truths of Revelation; some of Fourier's most eminent disciples have explicitly declared their belief in the Divinity of Christ; and, in all humility I beg to be permitted to add my name to theirs, and solemnly to declare that the beautiful hymn of the Church, "*Agnus Dei qui tollis peccata mundi*"—Lamb of God that takest away the sins of the world—appears to me literally true.

As we are here naturally led to consider the mission of Christ and his relation to Humanity and God, it may be expedient to offer a few remarks on a doctrine which holds an important rank in the Christian churches, I mean

3. *The Doctrine of Atonement.*

God, such is the doctrine of the church, had been offended by the transgressions of man, and the doom of everlasting perdition was inflicted upon that perpetrator of sin. Such a penalty was necessary to satisfy the Divine Justice. But God's mercy caused him to be willing to save man, if some adequate victim could be found on which the offended Creator might pour forth his wrath. Man had lost all power to restore himself to his pristine holiness, and where was it possible to find a victim that might give full satisfaction to the infinite wrath of an infinite being? No one but God himself could pay for the sins of man. His Son, equal in power to the Father, consented to degrade his Divinity by suffering the tortures of mortal life and death, and thus to satisfy his Father's justice. An awful dogma, which places God upon a

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level with a blood-thirsty tyrant, who would rather have his own child deliver himself up as a victim to his father's wrath than to suffer his majesty to be insulted, without the criminal being utterly destroyed. What father's heart, or mother's, will not rebel against that interpretation of the mission of Christ? What! man should have it in his power to forgive his offender without any previous satisfaction; the king should be allowed to consider it as his fairest prerogative to pardon the criminal who violates the peace of society, and God, the almighty Spirit who created the universe out of his own Essence, should be chained to the condition of unrelenting retaliation? Would not God be the most unhappy being in his Creation if he could be offended by man? There is nothing in the world that he, the Holy One, could find stainless; he would be constantly offended by man, ruled by subversive passions, and yielding to the temptations of the selfish principle. Even the consciousness of his infinite power would be a source of grief to God. He used his power to create congenial spirits pure and holy as himself; and, when they spread confusion throughout their kingdom, and appointed superstition and fanaticism to sanctify the disorder which they had introduced amongst themselves, God could not destroy them without avowing his fallibility. If Christ's death on the Cross was the fulfilment of his atonement, it may be expected that that crucifixion should have been a sufficient atonement, and that man should have been restored to the glory and happiness of paradise. But the difficulties of salvation have by no means vanished; precepts have been given to man, the fulfilment of which is an indispensable condition of his reconciliation with God; precepts waging war, fierce war, against human nature in subversion. "Love your enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you!" Such is not the law of human nature in subversion. Hate thy enemy, curse them that do thee wrong; an eye for an eye and a tooth for a tooth! Hatred, revenge, are noble passions among the savage tribes; they are sanctified by their religion and by their chiefs, and constitute the dearest legacy that a father bequeaths to his children. And human nature has ever proved unconquerable. Millions lie prostrate before the Cross and cry, Lord! Lord! unto him who bled upon it for their redemption; but they are no less abandoned to the wild play of their passions than the fierce, indomitable savage. An insult provokes wrath. Every member of society is invested with certain rights, and dungeons and scaffolds guard the sanctuary of human justice. The only difference between

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the justice of the civilized and the savage man, consists in the mode of avenging an injury. In the savage state the individual is his own protector; in civilization, men are the slaves of their rulers, and are defended and avenged by them for having given up the right of self-defence. Luxury, science, and the thousand little refinements with which the immense developments of industry have thronged society, cast some apparent smoothness on civilized nations, but the passions are continually working in the civilized man, and, whenever they are not adequately developed, they react against compression, and tear the shackles of reason as a famished tiger would tear the leading-strings of the spaniel. On looking at the history of civilization, we should almost doubt the possibility of man being able ever to reach the climax of spiritual grandeur, ever to realize that universal brotherhood which Christ has pointed out to us as the ultimate destiny of Humanity. And yet, this realization of universal brotherhood is the indispensable condition of the fulfilment of Christ's atonement. He could not effect our salvation by merely shedding his blood on the Cross. What would have become of mankind, if they had not entirely sunk to the level of brutes? If love for truth and beauty had not been entirely rooted up in their adamantine bosoms? If their hatred, like the fury of the despotic statesmen of our age, had been satisfied with burying our Saviour in some subterraneous dungeon, until death should have condescended to perform the part of the executioner? Or shall we suppose that, because the fall of mankind was foreordained in the Divine Mind, Christ procrastinated his incarnation, until Humanity had sunk to that hatred against Truth, when his crucifixion would be the unavoidable consequence of his manifestation among men? But if we admit that God permitted his Son to break the doom which had been inflicted upon mankind in consequence of the original sin; and, if we teach on the other hand, that eternal punishment will continue to exist in spite of Christ's atonement, do we then not transform Truth into a compound of absurdities, Religion into a doctrine of blood and revenge, and the all-merciful God into a being ruled by whimsical caprice? Alas, such a view of Christ's atonement originates in the brutish degradation of the human mind, which sees in God a type of its own nature, and exalts or lessens him in proportion as science and a deeper perception of the truths of revelation give us a more or less noble idea of our own spiritual nature. Human justice is fettered by the letter of the law; it cares neither about the obduracy nor the contrition of our hearts, and the incense of its sanctuary is a smell of corruption, arising from slaughtered

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enemies; but the Code of God is his Infinite Love, and the only justice which he admits within the precincts of his Kingdom, is Mercy, and nothing but Mercy.

However, Christ died on the Cross. Mankind had transgressed the commandment of God, and they had plunged themselves into an abyss of misery. They had lost all hope. God was to them a God of wrath: "Vengeance is mine, I will repay, saith the Lord." It was a wretchedness that might well have excited the divine commiseration; for God does not wish to punish; he contrived many ways to enlighten the minds and to purify the hearts of his children. When the warning voice of the prophets and the disquisitions of the sages of Greece had prepared the way to our Saviour, he came himself upon this bewildered earth and rallied mankind round a Gospel emanating directly from the fountain of Heavenly Love. He chose a mode of communication appropriate to our senses; he appeared amongst us as a man, in all the conditions of man; he was born in misery, and in his personal appearance he had no other distinction than the majestic dignity which a pure heart and a heavenly mind must necessarily impart. Christ had to exist in the conditions of our own existence and agreeably to the conditions of the Social Order to which he descended. On whatever planet or star his manifestation took place when the fulness of time had arrived, that manifestation was determined by the moral and physical conditions of the star. On many thousand celestial bodies Christ may have been glorified as the Bringer of Peace, whilst upon this wretched earth he preached truth to falsehood, showered down his kindnesses upon ingratitude, and fell a victim to hypocrisy and treason. There could be for Christ no exception whatsoever to the condition of Man; by that exception he would have disavowed his own work; he suffered, he died in consequence of his own gift to man, liberty of the will, and of the immorality which that liberty had conjured up at the time of his appearance upon earth. When he had to choose between recantation and death, Christ could not be inferior to his own doctrine; he died for it, because he was convinced of its truth, and he died with magnanimous resignation. If Christ had used his divine power for the purpose of escaping the consequences of preaching truth, would not our hearts fail on perceiving that the law of salvation which God has revealed to us, is so overwhelmingly difficult, that God himself, in the condition of man, was not able to abide by it? And would not Christ's refusal to suffer and to die for his doctrine, have been an undeniable argument in favor of human weakness? We would have complied with

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the precepts of Christianity so long as they did not interfere with our passions and interests; but in circumstances when the fulfilment of Christian duty would have required devoted courage; in times of oppression, when bloodthirsty tyranny would have reduced us to choose between tortures and recantation, would we have hesitated to save our fortunes and lives by relinquishing the standard of Truth? If Christ had crushed the schemes of human wickedness by the superiority of his power, would we not have been justified in substituting human for divine means, in combating the power of despotism with the weapons of the feeble, wile, hypocrisy and lies? Christ's death on the cross was by no means the express object of his mission. His death was the result of circumstances, of the immense depravity of man, which had been caused by the Creator's own gift to man, liberty of the will.* God, who conferred upon man the power of doing either Good or Evil, must have foreseen that man would use that power for evil purposes; and, as in the creation of man, the intention of God could only be the construction and development of Humanity on principles of Harmony, God must have made provision for restoring it after it should have been destroyed by erring man; even as God restores the equilibrium of the physical creation, when its agents engage in chaos-threatening conflict; even as he sends forth his lightning to restore the equal distribution of electrical fire and unveil to mourning Nature the smiling face of the skies; or as he opens the womb of the earth and bids its burning masses spout forth to the delight or terror of man. If then there be sacrifice from God to man, it consisted in God's manifestation in space and time, in his descent from the harmonies of Heaven to the subversion of this miserable earth; and the sufferings of Christ were the different scenes of a drama of which his crucifixion was the dreadful catastrophe.

The object of Christ's mission was to save mankind, to unite them in an universal brotherhood; and we know that

* By "liberty of the will," as will be shown hereafter, is meant the power implanted in man by God, of doing either Evil or Good, according as he may be directed by the exciting cause. The liberty of doing Evil, does not exist in an absolute sense. Evil digs its own grave. We may indulge in excesses for a while, but finally our bodies will be affected and will ultimately go to ruin, unless we reform our habits. Society does not tolerate Evil; Evil is punished and checked in every instance where its existence is known. God therefore does not and cannot grant to man the faculty of committing Evil in an absolute sense. He only permits as much of Evil as is necessary to the realization of his high ends of Goodness and Wisdom. Liberty is essentially the faculty of doing the Good; for Good is eternally progressing.

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Christ spared neither eloquence nor power to induce mankind to acknowledge his Gospel of Love. And when they shall have listened to his voice, this earth will no longer be a valley of tears, a stage where vice and treason are the most successful performers; no longer will the mighty go about assailing the hearth of the peaceful, and sweeping over the bewildered earth with the scourge of insatiable ambition; no longer will he say unto the feeble: Thou shalt sow the grain and I will reap the harvest; thou shalt nurse thy trees and I will gather their fruit. Humanity will then be received among the Harmonies of Heaven, and the Son of Man will be glorified by all the tongues upon earth: "Hosanna, Hosanna, blessed is He that cometh in the Name of the Lord!"

If I am not mistaken I have given a clear statement of the views which I entertain of both the nature and the mission of Christ, views which appear to me logically derived from the relation existing between Humanity and God. The process of Redemption began with the preaching of the Gospel; from the moment the law of Love was introduced into the life of Humanity, that life was endowed with a power of regeneration, of which all the forms of spiritual and social progress are manifestations and results. Fourier only so far completes the work of redemption as the principle of Order which Christ implanted in Humanity, has, by a process of fructification and gradual development which I am at a loss to account for, resulted in the mind of Fourier in the scientific determination of the means which will and must lead to the universal realization of the Christian law of love in all the social relations of mankind.

The fourth subject evolved from the Divine Attribute of "Distributive Justice," is,

THAT THE DOCTRINE OF INDIVIDUAL RESPONSIBILITY, SUCH AS IT IS NOW UNDERSTOOD, IS ONLY PARTIALLY TRUE.

The doctrine of individual responsibility originates in a doctrine which is equally false; it is the doctrine that man has within himself a power of willing either Good or Evil, and of conquering, under any circumstances, a temptation to the latter. If I can show that this doctrine is incomplete or erroneous, the doctrine of individual responsibility will of course be correspondingly modified.

Among the many falsities which the metaphysicians of civilization have established, their doctrines about the will of man, occupy a most prominent place. Like all other doctrines which spring up from and have reference to Civilization,

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the established doctrines about the free will of man are contradictory in themselves, and lead to no other immediate result than to perpetuate the miserable state of society which those doctrines hold up as the social destiny of the human race. The false doctrines of our political and metaphysical thinkers are of no kind of use, except so far as they cause a few true and great minds to react against ignorance and error, and to investigate the hidden mechanism of God's Government for the benefit of the human race.

The power which is attributed to man, to lead himself to Order by a determination of his own will, is in direct opposition to the doctrines of both Swedenborg and Fourier, that God is the only Esse, the only real Life, and that, therefore, there cannot exist any self-existing volition out of the Divine Being.

The following paragraphs from Swedenborg show that man does not possess the least power to regenerate himself or to lead himself to Order.

No. 9378 of the *Heavenly Arcana:*

"It is to be noted that man of himself cannot approach to the Lord, and be conjoined to him, but the Lord must approach to man and be conjoined to him."

No. 68 of *True Christian Theology:*

"None can resist evils and the falsities thence originating, but God alone."

No. 202 of *Divine Providence:*

"No one can be reformed of himself by his own prudence, but of the Lord by his Divine Providence; hence it follows that, except the Lord leads man every moment, yea, every the most minute point of time, man departs from the way of reformation and perishes."

It seems, indeed, as though man willed from himself, but this is an illusion, as will be perceived from No. 689 of the *Heavenly Arcana:*

"There is an equilibrium of all things and of each, as to things celestial, spiritual, and natural, so that no one can think, feel and act, but by others, and still each individual is led to imagine that he does it most freely from himself."

The preceding paragraphs clearly establish the doctrine on the part of the New Church, that the power of self-determination, and still more the power to lead one's self to Order, which is supposed to be inherent in man, is a mere metaphysical abstraction. The notion that free-will means the power possessed by man of doing as he pleases independently of any external influence, originates in a misconception of the term free-will. Free-will simply means that man enjoys the power

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of willing what he loves, and that it is a law of Divine Order that God should not prevent man from doing what he wills. This will lead us at once to perceive that free-will can only exist in the individual man so far as it exists in the whole race. For as soon as the exercise of my personal will interferes with the order of Society, Society checks the development of my powers, and from that moment I cease to be free. The spontaneous and universal development of the faculties of the individual man, which is man's true freedom, can only exist, when it is the result of the universal development of the Collective Man according to an universal law of Order; or the same idea might be expressed in this manner, that no individual man can enjoy freedom, so long as the freedom he claims is not universally demanded by, and necessary to, the freedom of every member of the social body.

The will, according to the opinion of metaphysicians, is an independent entity in the mind of man; it is the self-existing cause of our actions; it is the power possessed by man, of determining himself to any action, whether in accordance with or contrary to his motives. That is to say, if a man desire and have determined to go to a concert, he can nevertheless stay at home contrary to his determination, this first determination existing all the time; in other words, man, according to the doctrine of metaphysics, can be acted upon by two opposite motives, by two opposite wills, and while both impel him with equal power, he can regard the one as non-existing and obey the dictates of the other. This, of course, presupposes a power, on the part of man, to choose between the contrary determinations, a kind of supreme arbiter; but of this, philosophy makes no mention. The following paragraph from *True Christian Religion* shows how far Swedenborg approves of the doctrine that there may be two wills in man contradictory of each other:

No. 57: "Who cannot discern that Good and Evil are opposites, and that supposing God, by virtue of his omnipotence, to be capable of willing, and doing, both one and the other, he would in fact be able to will and to do nothing at all, and consequently would have no power, much less omnipotence? It would happen in such a case, as if two wheels, that had a contrary motion, should act upon each other; the consequence of which opposite actions would be that they would both stop and remain altogether at rest; or as if a ship, and a violent current wherein it was sailing, should have contrary directions; so that the ship must inevitably be either carried away and lost, or else must rest at anchor; or as if a man had two wills that were at variance together, whereof one must necessarily be at rest whilst the other was in action; or supposing both to be in action at once, the man's mind must become a prey to giddiness or delirium."

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It has been seen above, that the will is considered by metaphysicians as a power possessed by man to determine himself to the performance of an act, independent of the motives which he may have to do one thing in preference to another. Such a doctrine is absurd. How is it possible that a man should act contrary to the motive which he has, to perform a certain action? Universal experience gives the lie to such a doctrine. Every action which man performs, has a reason of existence. A man has a coat made, because he wishes to satisfy a material want or to enjoy a sensual delight. He eats, because he is hungry or wishes to stimulate his palate; he sends his children to school, because he wishes to procure for them the customary education. Who ever saw a man doing the least act either against or without a motive? Such a thing never happened, and can never happen. I would say to my readers: You can easily make the experiment yourselves. Suppose you assemble in a room, because you expect to hear an interesting lecture; so long as you are actuated by that motive, you cannot help remaining in the lecture-room. Try whether you can do otherwise; it is an impossibility. Of course, you are not bound to stay, but if you should leave the room before the lecture is ended, you do leave because the motive which first determined you to come, is no longer active in you; you may have got tired of the lecture; you may wish to meet an appointment which is more interesting to you than the discourse of the lecturer; but if you do leave the room at all, there must be a cause for it, and that cause must be powerful enough to neutralize the motive which first prompted you to go and listen to the lecture. Metaphysicians assert that man, by a mere determination of his will, can induce himself to jump from the top of a house, to starve himself to death, to settle on an iceberg, and to humanize white bears; nay, in their eagerness to confer upon man absolute power of willing any thing, without rhyme or reason, they go so far as to maintain that he can even will to do evil without the slightest provocation. But, I would ask you, can you perform a bad action at your pleasure? Can you, in broad daylight, murder a man in the street, without having any sort of motive for that deed? Can you break into your neighbor's store and rob him of his property? can you poison your wives, your children? can you cheat your friends? can you insult a passer-by, simply because you will to do so for the mere purpose of willing? Try, make up your minds, take a resolute, an unflinching determination of mobbing this very night the house of any of your fellow-citizens; and, if the moment appointed for the execution of your design have come, will you not shrink back

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from the unlawful deed, and will not the determination of your will prove a miserable failure ?* Every action which Man performs, is the effect of a Cause, and that Cause is stimulated

* Metaphysicians, in their doctrines of the will, seem to have had an intuitive perception of a portion of truth: some say that the will is a self-determining entity; others, that the will depends for its volitions upon impelling motives, derived from the external world. Both classes of thinkers are right; though both are wrong in excluding each other. All things emanating from *One First Cause*, they must necessarily hold certain relations to each other. Those relations are fixed on account of the Cause from which they emanate, being ever the same and ever creating by the same laws and in the same order. There exists between Nature and Mind an action and a reaction which cannot be arbitrary on the part of man, for the reason which has been expressed above, that both Nature and Mind are *results* depending upon the same First Cause, and hence upon each other *according to a certain order* which may be scientifically determined.

On the other hand the will, or the Passional Principle, *determines itself*. Fourier has shown, and it will be abundantly explained hereafter, that the Passional Principle contains within itself an order of passions which determine and regulate all the manifestations of that Principle. The more I investigate the doctrine of Universal Unity, the more I find that it may be truly said, that human reason is infallible. It will be the especial business of the Phalansterian School to show *that every body has been right, though all have been wrong*.

The Cousinian doctrine of the will, which has been controverted in this paragraph, may be strikingly refuted by physiological proofs The biceps muscle and the brachialis anticus, whose object it is to *flex* the fore-arm upon the arm, antagonize the triceps extensor cubiti that *extends* the fore-arm upon the arm. According to the doctrine of metaphysicians, these two muscles may act at the same time in antagonizing directions; but physiology conclusively shows, that 1st, the simultaneous action of these two muscles produces a perfect still-stand in the motions of the arm; and 2d, that in any motion which the arm performs, the muscle which presides over that motion is the exclusive power of action. Two antagonizing muscles cannot exercise their action at the same time. This is true of any two antagonizing muscles of the body. Thus the flexor carpi radialis *flexes* the second row of the carpus upon the first, and this again upon the fore-arm; whereas its antagonists, the extensor carpi radialis longior and the extensor carpi radialis brevior, *extend* the second row of the carpus upon the first and this upon the fore-arm; under no circumstances whatever can both these muscles be made to act at the same time; the will can only transmit its mandates to one of them at a time, and while this mandate is executed by one muscle, the antagonist is relaxed and yielding. Again, the sub-scapularis rotating the humerus inward, and the infra-spinatus rotating it outward; the adductor and the abductor muscles; the extensor and the flexor muscles; the muscles which rotate the extremities outward, and those which rotate them inward; the attrahens and the retrahens muscles of the ear; the levator and depressor muscles of the lips; the posterior recti muscles of the head, and the muscles of the deep anterior cervical region: all these muscles act in opposition to each other, and can only act while one muscle is contracted and the antagonizing relaxed.

Would not our metaphysical theories be more safe, more practical, and

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into action by an End or a motive. These three, End, Cause, and Effect, are contained in every one of our actions. If I write a letter to a friend, it is because my affection for him

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in every respect more scientific, if they were based upon a careful observation of the physiological phenomena of man's organism? Physiology is necessarily the basis of all true metaphysics, and the disciples of Fourier especially should base their psychological doctrines upon a most accurate knowledge of the anatomical and physiological relations of the human organism.

What power could prevent the extensor quadriceps femoris, in a fracture of the patella, from drawing up the superior portion of this bone, or the flexor muscles of the leg from flexing the leg upon the thigh? In such an event, the flexor muscles of the leg, which are situated on the back part of the thigh, cannot be controlled by the will, because the will is deprived of the instruments by means of which the flexor muscles are equilibrated or antagonized. Those instruments are the extensor muscles situated on the fore part of the thigh, all of which act upon the patella, and, by means of its ligament, the ligamentum patellæ, upon the leg.

The will bears the same relation to the soul, as the muscles do to the will. The will is the first and fundamental determination impressed upon the Intellectual Principle by that passion, which is, for the time being, the ruling passion in the soul.

I have said at another place that, in proportion as we advance in goodness and truth we shall be able to reconcile all contradictions, and to understand that all doctrines, however false they may appear to many, are tendencies of the mind to universal Unity and Truth. This proposition is also true in reference to those who maintain the doctrine of an absolute freedom of the will, or of man's possessing the power of willing and doing any thing he chooses to accomplish, without reference to an adequate motive of action. After having shown the specific erroneousness of this doctrine, I shall now try to show that in the presence of absolute truth, it has a reason of existence which is founded in the very destiny of Humanity.

Why does man *will?* Because he is destined to act, or in other words, because he is destined to materialize his spiritual being, in proportion as it develops itself from God, in corresponding outward forms of existence. The will is a tendency to action, the shadow of a coming event. Man wills to be good, because goodness is his essential or ultimate destiny. This is the essential or divinely necessary will of man, which is working itself out progressively in man from God, and which is continually consolidating its inward existence by gradually transforming society agreeably to its dictates. In this essential will, which is a permanently existing and progressively increasing influx from God, originate the notions of "beau ideal," all the so-called utopian conceptions of society, and that prophetic faith in the essential goodness of human nature, commonly called "*transcendentalism*." This system of philosophy, which has been and is so much ridiculed by editors of newspapers and the common herd of mankind, is, as it were, a real perception of the light which precedes the actual rising of the sun of love over Humanity. There is this analogy between the spiritual and the material world, that, as in the material world the perception of the sun's light precedes the sight of the sun's orb, so does in the spiritual world the perception of the sun's light, which is truth, precede the perception of the sun's heat, which is love.

The doctrine of an absolute freedom of the will, originates in transcendentalism. Its essential aim is to show that man is capable of goodness to

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has excited my intellectual powers into that peculiar kind of manifestation. Friendship is here the end or first cause; the mediate or proximate cause is the activity of the mind, and

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an indefinite extent. This faith in the progressive and endless goodness of human nature is the true origin of the transcendental system of philosophy. Hence it has its origin in a conception of the essential destiny of Humanity, which is an endless approximation to, an endless expansion into the Divine. But the doctrine of absolute freedom of the will is forgetful of the *reactive force* of the circumambient circumstances in which the soul is called upon to manifest its inherent life. That doctrine forgets that the circumambient circumstances are *realities, rights*, which cannot be left out of consideration, which *must* be respected, but which may, with their own consent and for their own advantage, be induced to suffer themselves to be adapted or be made to correspond to the soul's goodness and truth in proportion as these flow into it from God.

Again: The doctrine of an absolute freedom of the will, which is synonymous with "the doctrine of man's absolute goodness," originates, without its advocates being perhaps aware of it, in a belief in the *relative* goodness of all things and events, or in the providential necessity of the order in which the evolution of the soul's life takes place. For, the advocates of the absolute freedom of the will consider that freedom, not as a mere abstraction, but as a positive something, which continually enforces its title to sovereign dominion. But this positive something would cease to be a something and would become a mere abstraction, if it did not rule. Therefore it rules, and the various phenomena of the soul's life—be they sanctioned or condemned by the existing order of society—are results of its influence and power. And therefore, again, those results, springing from the workings of *Universal Order*, become legitimate in the face of *Absolute Truth*; they are legitimate because they are necessary from God.

To say that a character like Napoleon was a destroyer of human lives and a devastator of the earth, is not the right way of measuring such a giant. How can we suppose that such fearful commotions as those which took place in the last European wars, should be permitted to exist unless they were inherent in the course of development which God has marked out for Humanity? For my own part, I consider Napoleon the ultimate of some great champion of new and better principles, which the progressive influx of Divine Truth into the spiritual hell had caused to take root in the souls of its inhabitants. When Napoleon had fulfilled his mission of exciting the hearts of men to new and exalting hopes, to new and better conceptions of liberty and order, then he was carried away by the spirit of hellish order, and from being ambitious for the common good he became ambitious for personal aggrandizement. But those extraordinary characters that are sent from Heaven, as it were, for the purpose of effecting an extraordinary end, a consolidation, for example, in the life of Humanity, of new views and principles, generally disappear again from the earth without leaving any other trace except the influence of their great achievements. Such characters were Gustavus Adolphus, Frederick the Great, Napoleon, Swedenborg, Fourier.

Turning from these men of strength, we find at the opposite extreme those whom we are in the habit of designating as men of weak minds, who waver from one to the other, and are generally the play-ball of the circumambient circumstances. For these, too, the doctrine of absolute goodness suggests a justification. Those characters are not decided, because they are capable of many forms of goodness or use, and, as will be shown

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the letter-writing is the effect. Or if I go to a concert, I do so because my sense of hearing longs for harmonious music: here the sense of hearing is the first cause or end; the intellectual excitement from which results volition, is the mediate or proximate cause; and going to the concert, is the effect or result. These first ends of all human actions, Fourier designates by the term "passion." Swedenborg calls them "loves;" but whether they be called passions or loves, it is an interesting fact, that those two truest and greatest of all human minds agree in every universal and particular point in their views about the nature of the passions and their relation to the intellectual and physical powers of man.*

According to both Swedenborg and Fourier, the passions are the essence, the life of the human soul; without the passions the human soul would be a nonentity. The passions animate the understanding of man; they move his muscles, and direct all the fibres of his body. In proportion as the passions of man are exalted and irresistible, man's physical and mental activity becomes elevated and persevering. Before Milton conceived the plan of his *Paradise*, his soul must have been deeply moved by a passion; it was the irresistible

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hereafter, when they shall have reached the fulness of their development, either in this or in future lives, they will cease to bend like fragile reed, and, like unto cedars of Lebanon, they will become interwoven in the existence of Humanity with wide-spreading and delightsome works of charity.

* The perfect identity existing between Fourier and Swedenborg in this respect may be seen in the following passage of the *Heavenly Arcana*, which expresses with the most beautiful simplicity the essence of Swedenborg's doctrine of the constituent principles of the soul. The continuous Love-Principle spoken of in this passage, is the Passional Principle of Fourier, a principle of spiritual attraction, which is ever-impelling, and the foundation of all life in man. The passage alluded to is the concluding part of No. 3938 of the *Arcana;* by "affection" Swedenborg sometimes understands the special determinations of the Love-Principle.

"Inasmuch as so frequent mention has been made of affection, it may be expedient to say what is meant by affection; affection is nothing else than love, but the principle of love continuous (*continuum ejus*), for man is affected either by what is evil and false, or by what is good and true, from the love-principle; this love-principle, inasmuch as it is present and exerts its influence in all and singular things appertaining to man, is not perceived as love, but is varied according to things, and according to states and the changes thereof, and this continually in singular the things which man wills, thinks, and acts; this continuous principle of love is what is called affection, and it is this continuous principle which has rule in the life of man, and which constitutes all his delight, and consequently constitutes his very life, for the life of man is nothing but the delight which is of his affection, thus it is nothing but the affection which is of his love; love is man's will-principle (*velle hominis*), and hence it is his thinking principle (*cogitare ejus*), and thus it is his principle of action (*ejus agere*)."

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impulse of religion which induced him to consecrate the sublime soarings of his imagination to the glorification of the Divine Wisdom and Love. Not till ambition had inflamed the mind of Alexander, did he conceive the plan of conquering the world. All those great deeds which adorn the annals of Humanity, spring from the inborn passions of the heart. When Leonidas and his band suffered themselves to be slain for the sake of their country; when the Carthagenians made the most heroic efforts for the defence of their native city, and men, women, and children gave up their dearest possessions to protect their homes against the tyranny of Rome; when Christ, dying on the Cross, prayed for his murderers, "Father, forgive them, for they know not what they do!" it was no human law which kindled that sacred spark of love. Is it owing to a commandment that the heart feels moved at the sight of a father whom sickness chains to a miserable couch in the midst of a starving family? And when the orator warms the heart of his hearers by the fire of his eloquence; when he stirs all the depths of their souls, and inflames them with enthusiasm for the beautiful and the true, is it not again the irresistible, the deeply-moving passion, that exalts man, and stamps upon his brow the seal of greatness? Passion is the moving, the governing power of the soul. The essence of passion is to expand; we may try ever so much to check our passions; we may watch them as carefully as we do the steam, pregnant with destruction, in the womb of an engine; the passions are continually working in the inmost nature of man, and, if they should be ever so much compressed, they will sooner or later find some channel of development; they will ignite, as it were, by some electrical spark, and, bursting the feeble vessel which was destined to control their destructive agency, they will break forth, with an all-powerful fury, and convert into weapons of destruction the wonderful physical and spiritual powers which man had employed to beautify life. As the heart is the fundamental agent of our physical life, so are the passions the elementary agents of our spiritual existence, and no more than the movements of the heart can be controlled by any *direct* interference on the part of man, can the movement of the passions be regulated by any *direct* interference of human reason. A free and spontaneous movement of our passions is the supreme condition of our happiness. "The inhibition and retraction of our delights," says Swedenborg, No. 461 of *Conjugal Love*, "is what is called the torment of Hell." Even hatred, jealousy, revenge, I mean those kinds of hatred, jealousy, and revenge which are deeply rooted in the soul, will procure a sensation of happiness by their instantaneous satis-

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faction. The drunkard's happiness consists in weltering in the pool of intoxication; the vindictive heart exults at the fall of an enemy; the jealous smiles on seeing his rival entangled in a net of malicious intrigues; the gambler chuckles at the sums which he has succeeded in swindling out of his prey. Surely the happiness resulting from such passions as are commonly called *evil*, cannot continue after the vertigo of passion has subsided, and calm reflection has resumed its functions; however it is not the less true that the immediate, unchecked satisfaction of the passions constitutes man's highest happiness, and that therefore the harmonious development of those passions, I mean that development of the passions which is in harmony with the nature and demands of divine justice and truth, must constitute the true and permanent happiness of man. In our present System of Society, the passions often lead to anguish and misery, and it is therefore necessary that their development should be checked whenever it interferes with the established Order. The necessity of restraining the passions whenever their development interferes with the recognized Order of Society, is designated by the term "Duty."

Moralists have tried to give a systematic list of all the duties of man, and they consider that list of duties a science which they call moral philosophy. The object of moral philosophy is evidently twofold; it is first to make man acquainted with the duties which are incumbent upon him, and secondly to give him the moral power which is required to accomplish them, and thus to make of him a being in which the passions are under the *absolute* and *direct* control of the calm, rigid principle of reason. But in both those results moral philosophy has failed, and therefore has proved to be the very contrary of science. In the first place it is absolutely impossible to determine beforehand the various cases of opposition which may occur between the passions and reason, for those oppositions change in proportion as the relations of man to man are modified, and these modifications are as frequent as the changes in our meridian; and, in the second place, a mere knowledge of the contradictions existing between passion and reason, is by no means sufficient to insure the moral power which the fufilment of duty requires. The fulfilment of duty is a sacrifice which the passions make to those laws of Order that spring up from, or rather are embodied in the actual form of Society; the simple perception of the necessity of such a sacrifice does by no means imply the good will and still less the moral power to accomplish the sacrifice itself. Duty, in its essence, is divine; it is that living desire for order which God has implanted in the soul,

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which is ever developing itself there, and of which the rules and enactments of society are visible forms. But the development of that desire for order, or "the fulfilment of duty," should afford us pleasure, whereas it is now too often a painful sacrifice. The antagonism of our interests, spiritual as well as material, makes it to be that sacrifice. Duty, in our present system of society, is staring at us like a bugbear from behind all the corners of life, and, like a terrific ghost, is haunting our mortal brains; whereas passion is ever intimately woven in the foundation of human nature; it is ever the divine fountain from which streams life and enjoyment; it creates all that is great, good, and true, and even when its agency is pernicious, it laughs at artificial laws of restraint, and tears the bonds of cold, rigid reason, as a giant would tear the leading-strings of a child. Moralists who are exclusively occupied with the systemization of human duties, and who ought to have the most accurate knowledge of the various points of intersection of the Passional and Rational Principles, are often more than others governed by their passions, and if, before the world they appear to be ruled by abstract reason, we find, upon close examination, that the play of their passions is but hidden, and often so much more perverted and contemptible as it is anxiously concealed. Oh, how this false doctrine has tortured all feeling, honest-beating hearts! "Thou must control thy passions!" It seems to me as though some malevolent sneer were grinning in this advice, when it flows from the lips of the cold-hearted egotist, or from the immovable sameness of the money-seeking man of the world, who delights in lowering all nobly-impelled, all keen-feeling and enthusiastic souls to his own low level. How is it possible that a doctrine which is so palpably false and absurd, should have swayed the hearts and minds of men for thousands of years? Why have not the sages of mankind perceived that in the whole boundless universe of God there is nothing more opposed than the passions, and that very Rational Principle which human reason has appointed as their watchman? And how is it possible that two contradictory heterogeneous principles should have any influence over each other? Is not this possibility denied by our whole scientific experience? Can there be any points of contact between them? Can fire and water be united into one body? And if it be true of material bodies that they cannot unite when their natures are heterogeneous, must this not be so much the more true of spiritual substances, which are so pure and refined that we know their existence only from their manifestation through our bodies?

That a few have restrained their passions, I am not dis-

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posed to deny; but what I do deny is, that in those few the restraint should have simply been the result of a deliberate effort of reason. When I look at Jesus, and the martyrs who have followed his glorious example, I feel that a high, a divine principle prompted them to sacrifice their lives rather than to forsake the cause of Humanity. Call that principle as you please; call it benevolence, love, religion, that principle was *in* them; it did not come into them by an effort of their reason; the mighty reaction of that principle which gave them the strength to suffer martyrdom, was not the result of a cool, deliberate action of their reason; it was a spontaneous clinging to the cause of Humanity; it was an involuntary, an irresistible, a passionate resignation to Circumstance, an unavoidable and glorious act of self-sacrificing love.

It would be useless to deny the efficiency and the use of reason; but reason has been supposed to possess powers which belong exclusively to God. The power to regenerate man's Passional Principle, the first manifestation or development of which is volition, is a divine power; if that power could be possessed by man in one single instant, he would be God himself. No more than man has it in his power to modify the nature of physical life, can he regenerate his will or the spiritual life of his soul. But the mode of regeneration, the conditions under which regeneration or the gradual approximation of mankind to their Creator is best possible, nay necessary, can be discovered by human reason from God. So far as man does not discover the conditions of Celestial Peace, he is responsible simply because God wills that man should conquer as it were happiness as from himself in order that he may enjoy it as the result of his own labor; there is no individual responsibility except so far as there is a collective responsibility on the part of mankind to attain their destiny. It cannot be satisfactory to the Infinite Wisdom and Infinite Love that in the universal contest which we see going on around us for happiness and independence, each should shift for himself as well as he can, extricate himself as well as he can from the embarrassments and dangers of life, have as little to do as possible with the rest of his fellow-men, and finally rest his conscience upon the smooth pillow of faith in God's all-forgiving Mercy, and upon the comfortable consciousness of having wronged no one, of having kept aloof from temptations, of having faithfully provided for his family, and secured to them a livelihood by his industry and cleverness. "Cain, where is thy brother Abel?" There is a deep, a celestial sense in these words of the Lord. "Cain, where is thy brother Abel?" Men, each and all, do you hear those divine ac-

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cents? Do you understand them? Do they not warn you of that selfish, isolated seeking which makes man an enemy to man? "Where is thy brother Abel?" What does this divine interpellation mean if not that we are all children of the same God and *responsible for each other's salvation*? Collective salvation is the great responsibility which is incumbent upon man; and that collective salvation cannot possibly be the result of an individual determination of the will, but must be the result of universal principles applied to the reconstruction of Society. Natural Good, such as a meek temperament, a desire to fulfil one's duties, etc., does not save man; salvation must be the result of Social Science, the result of the position which man holds in society in consequence of the indications which Science has furnished us about the genuine constitution of the soul, mind, body; the things which surround man, and the beings among whom he moves must furnish to his intellectual powers and to his social affections means for a *continually progressive* development; the place which man inhabits, must be like unto a garden where the body may grow in the full vigor of health, and where the soul may expand in all the richness of its noble aspirations and beautiful energies, as a flower of heavenly climes, which no mildew can blight and no drought can cause to wither. The following paragraph from the *Heavenly Arcana* shows that Swedenborg did not consider Natural Good as sufficient to secure salvation. No. 7761:

"Distinction ought carefully to be made between spiritual Good and natural Good; spiritual Good has its quality from the truths of Faith, their copiousness and connection, as was said; but natural Good is connate and also exists by things accidental, as by misfortunes, diseases and the like; natural Good saves no one, but spiritual Good saves all; the reason is, because the Good which is formed by the truths of Faith, is the plane into which Heaven can flow-in, that is, the Lord through Heaven, and lead man and withhold him from evil, and afterwards elevate him into Heaven."

The power which human reason is supposed to possess over the human passions is therefore doubted and indeed denied by the disciples of Fourier. It is denied on metaphysical grounds as has been shown above, and it is also denied on the ground of experience. For six thousand years we have been preaching the doctrine that human reason can curb the passions; for six thousand years we have been exhorting man to control his passions, and we have invoked upon his devoted head hell-fire and damnation if he should prove refractory to that doctrine; but the passions are as wild and untamable as

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ever; vengeance, hatred, jealousy, continue to send their serpents about among men, and to inflame their hearts with the madness of devils. The order which prevails in our present system of society, is not the result of a power possessed by reason over passion in the sense in which that power is understood by metaphysicans; it is partly the result of external forces which protect society against the power of evil influences, forces which we designate by the collective appellation of Law, with its appendages, the gallows and the executioner; and it is especially the result of that conservative instinct which God has impressed upon the hearts and minds of men, of that orderly and continually progressing approximation of Love and Wisdom in man, of that ever increasing union of right and duty, impulse and conscience, which will never permit more disorder to exist among men than is consistent with the views of Providence. The disciples of Fourier do not mean to supersede the use of conscience or to supplant it by passion; all they propose to accomplish is, to alter the relation of those facts upon whose morality Conscience is ever called upon to decide; they propose to substitute in the place of those relations which are now existing between the material and spiritual elements of Society, such relations as will do away with the opposition which has hitherto existed between the tendencies of passion and the dictates of Conscience. The power of judging between right and wrong, will ever be the brightest ornament and the divinest gift of the soul; but it remains with us not only to facilitate the fulfilment of duty, but to make it a source of heavenly bliss, by establishing such relations between man and man, and man and nature, as will make the desires of passion identical with the requirements of order.

Conscience, by this union of passion and duty, will undergo a certain transformation. Conscience is a power inherent in the Intellectual Principle, to recognize certain things as true, and certain other things as false, or certain things as good, and certain other things as evil; but Conscience is not, as some metaphysicians believe, a self-existing entity, endowed with the faculty of indicating the true or the false, the good or the evil, with an absolute certainty. At present, owing to the disunion existing between the will, or Love-Principle, and the understanding, or the Intellectual Principle of man, Conscience misguides man as often as it guides him rightly. From Conscience man has persecuted and slain millions of his fellow beings, and has covered this globe with the ruins of cities. From Conscience man has ever selfishly toiled for his household, and has never imagined that man's household is the globe and his family Humanity. It cannot,

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therefore, be said that Conscience is an infallible guide to truth and goodness; it simply recognizes that which is established as truth and goodness, and leaves to other powers in man's soul the approximation of Humanity to, and the ultimate attainment of, true goodness and wisdom. The exercise of Conscience is a characteristic of the man in whom passion and the understanding are disunited; of itself it is no impelling power; it may enlighten us on the direction which our passions or loves should take in their developments, but it only so far leads to Good and away from Evil, as a passion determines man to follow the direction of the Conscience, or as a higher passion absorbs the disorderly activity of inferior tendencies. A man may know that he is pursuing a wrong course in regard to certain individuals; but a simple knowledge of this wrong, is not sufficient to induce him to change his proceedings. Such a change could only be effected by the *love of right*, which is a positively impelling power, and without which the mere perception of right by means of the Intellectual Principle, remains a barren treasure. On the formation and the object of conscience, Swedenborg beautifully discourses as follows, in the *Heavenly Arcana*, No. 597:

"By Noah is signified a new church, which is to be called the Ancient Church, in order to distinguish between the Most Ancient Church which was before the flood, and that which existed after the flood. The states of those Churches were altogether different; that of the Most Ancient Church consisted in their having from the Lord a perception of Good, and thence of Truth; the state of the Ancient Church, or Noah, was that they possessed a conscience of what was good and true; such as the difference is between having perception and having conscience, such also was the difference between the state of the Most Ancient Church, and the state of the Ancient Church. Perception is not Conscience: the Celestials have Perception, the Spirituals Conscience; the Most Ancient Church was celestial, but the Ancient was spiritual. The Most Ancient Church enjoyed immediate revelation by fellowship with spirits and angels, and also by visions and dreams, from the Lord, by which it was given them in general to know what was good and true, and when they had attained such general knowledge, then by means of perceptions they confirmed those general principles, as it were, in innumerable instances, which innumerable instances were the particulars, or singulars, of the generals to which they had relation; thus, generals as principles were every day strengthened and confirmed: whatsoever was not in agreement with those generals, that they perceived was not true, and whatsoever was in agreement, that they perceived to be true; such is the state, also, of the Celestial Angels. In the Most Ancient Church these general principles were celestial and eternal Truths; as that the Lord rules the Universe; that

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all Good and Truth are from the Lord; that all life is from the Lord; that man's proprium is nothing but evil; and that in itself it is dead; besides others of a like nature, in all which they received a perception from the Lord, of innumerable confirming and consenting things. Love with them was the principle of Faith; by means of Love it was given them of the Lord to perceive whatever was of Faith, in consequence whereof Faith with them was Love, as was said above. But the Ancient Church became altogether different."

No. 895:

"That 'the waters being dried from off the earth,' signifies, that falsities did not then appear, is evident from what has been said; in particular, it signifies that falsities were separated from things voluntary in the man of this Church; the earth here signifies the will of man, which is nothing but lust, wherefore it is said that 'the waters were dried from off the earth,' his ground is in his intellectual part, as was before said, wherein truths are sown, and not at all in his voluntary, which in the Spiritual Man is separated from the intellectual, wherefore, in the following part of this verse it is said, that the faces of the ground were dried. With the man of the Most Ancient Church, there was ground in his voluntary, wherein the Lord sowed Goods; hence from Goods he was enabled to know and perceive Truth, or from Love to have Faith; in case the same were done at this time, man must needs perish eternally, for his will is altogether corrupt. Hence, it may appear how the case is in respect to insemination into the voluntary part, and into the intellectual part of man; viz., that the man of the Most Ancient Church had revelations, whereby he was initiated from his infancy into the perception of things good and true; but whereas they were sown in his voluntary part, he had a perception of innumerable things, without new instruction, so that from one general, he was acquainted with particulars and singulars from the Lord; which, at this day must be first learnt, and thereby known, and yet it is not possible to acquire the knowledge of scarcely a thousandth part; for the man of the Spiritual Church knows nothing but what he learns, and what he thus knows, he retains, and believes to be true; nay, if he learns what is false, and this is impressed upon him as being true, he also believes it, because he has no other perception but that it is so, since he is so persuaded: they who have conscience, by virtue thereof, have a kind of dictate, but only such as to suggest a thing to be true, because they have thus heard and learned it; this forms their conscience, as may appear from the case of those who have a conscience of what is false." *

* Conscience is the light, or the understanding of "Unityism," the nature of which I shall define hereafter. Remorse may be defined as the claim which an unjustly violated passion—harmonic passion—is impelled by Unityism to raise against the violating passion. Remorse, therefore, can only take place in characters that are capable of perceiving and

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From these paragraphs it will appear that conscience undergoes an essential transformation in consequence of the union of the will and the understanding, and that it becomes a power

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realizing the higher orders of spiritual harmony. The approval of conscience, is an influx of unityism which may take place in two different ways. Unityism, or what is termed in the Scriptures "the Peace of God," may either become a substitute in the place of that passion or those passions which we have sacrificed to it; this is a sort of negative unityism, obtained in an indirect way by sacrificing a portion of our rights, in the same sense as we secure the enjoyment of peace and safety in our political societies, by abandoning a portion of our natural liberties. This negative kind of unityism is the only kind of unityism that it is possible for us to enjoy in our present system of society. But there is another kind of unityism which is not obtained by sacrifice, but by the exaltation of all the harmonic passions of the soul. From this integral development of the harmonic passions results an harmony, an unityism which is of itself a great and intense enjoyment; but which expands into *bliss* by receiving into itself the peace flowing out of God into that harmonized soul. From this marriage of the unityism resulting from an integral development of the harmonic passions with the unityism of God, results eternal life. Eternal life has, therefore, no beginning, but has only stages or phases of development; its apogee upon this earth is, by Fourier, designated the period of Compound Harmony. This eternal life, which is the fruit of the marriage of the unityism of man with the unityism of God, is the Son of Man, or the Son of God. Christ is the type of the eternal life or peace, which results from that marriage. It is to this typical Christ that Paul alludes in this verse: "Figliuoli mei, quos iterum parturio donec Christus formetur in vobis." (My children whom I bear again until Christ is born in you)

In the course of this work I have often confounded the terms "Celestial Principle" and "Passional Principle." I shall here state explicitly the relation which these two principles hold to each other. The Celestial Principle is the Love-Principle, the Inmost or Will Principle of the angels. In man this principle is termed, by Fourier, the Passional Principle. This Principle will be an angelic principle in man, when it shall have been harmonized according to Divine Order, an order which will be explained hereafter. The gradual harmonization of the Passional Principle in man is effected by the progressive influence of the angels. The angels are the vicegerents of God's Providence, both in the spiritual and material universe. Wherever, *in the fulness of time*, which is synonymous with "*according to Divine Order*," the angels effect a passional harmony, God's inmost essence, which is *his peace*, flows into it, and joins itself with it. This is a *direct* union established between God and the harmonized soul. Such an union will also be effected with the humanity of this globe, as soon as its soul shall have been harmonized by the progressive workings of our attending angels.

The angels are the ministers of God in this sense, that they prepare for his Spirit or Love-Principle, according to an Order which is inscribed upon their activity from all eternity by the Creative Power, spheres into which that Principle may expand, according to its own Order, in perfect freedom and in all its beauty. As long as it is deprived of this freedom and fulness of expansion, it exists in conditions of suffering analogous to those which are inflicted upon the constantly and universally compressed and reacting Love-Principle of man. The deeds of violence which are

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at once to *perceive* and to cause man to *act out* what is his highest good and his highest truth. It is this power which Swedenborg designates by the name of *Internal Perception*,

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perpetrated among mankind in the name of Order, *are violations of the Peace of God.* This shall be explained.

I have shown that the inmost harmony of God, which is designated in the Scriptures by the term "*Peace of God*," is desirous of expanding into, or, as Swedenborg terms it, flowing into the harmonized soul of Humanity. The peace of God, for its completion, requires this union with Humanity. But this union, in order to augment God's bliss, must be effected in perfect freedom on the part of God. This union always exists to a certain extent, for without it Humanity would inevitably perish; but, in order to be productive of bliss for either God or Man, it must exist in perfect freedom between the Spirit of God and the harmonized soul of Humanity. The union, as I said above, exists at this very moment, but it exists, as it were, *by force.* Yes, *by force.* And both God and man suffer in consequence of this forcible, though *necessary* union. That man suffers by it is evident. And God suffers, because he is forced to acknowledge as his own the deeds of violence which are perpetrated in his name, and by which the union between his Spirit, which is Love, and Humanity is effected. This Spirit, which is Love, acknowledges no other Order but its own, an Order of universal freedom and universal bliss. But in this Humanity, whose soul is yet far from being harmonized, the free Spirit of God is forced, against its own essence and tendencies, to recognize and to unite itself with an Order which it repels, viz.: the Order of Coercion and Inflictive Punishments.

When I say that God suffers, it must not be forgotten that these sufferings are merely nominal in reality, for this reason, that they are equilibrated in him by the infinite and unfathomable perception of their necessity. We know from our own experience that, in proportion as we perceive the necessity of a privation we submit to it with more willingness. And in proportion as we perceive the chain of influences which led us to commit a criminal or otherwise unjust action, we are less tortured by remorse. There cannot be any doubt but that in the Spiritual World we shall suffer less from transgressions committed here below, for the simple reason that we shall there have a deeper insight into the operations of universal principles, into the infinite and irresistible workings that are constantly determining the human will, and into the mental responsibilities of mankind.

Yes, God suffers by the violent and forcible union which the rulers of society effect between his free spirit of love and the imperfect order of society. The persecutions, the imprisonments, the hangings, which are carried on in the name of Order, are *modes of forcing the Divine Love-Principle*, as we force our own Love-Principle in the name of duty.

Would that this could be said as a warning to those who persecute by their sneers and slanders, and even by legal enactments, the promulgators of the Divine Social Code, which is the true Ideal of a Christian Society. Let them be aware that it is not men whom they thus persecute, but God himself, who, through the exertions of Social Reformers, seeks to free his Love-Principle from the violence which it is continually suffering in consequence of the discordant state of Humanity, and whom this state exposes to the painful dilemma of either suffering this globe and its inhabiting humanity to perish by separating them completely from the influences of his divine life, or else of suffering his own life, while it fills Nature with love-

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and the Phalansterian school by *Passional Revelation.* Internal perception leads every one to that labor and to that Society which it will be his highest pleasure and use to cultivate; or to speak the language of the New Church: Internal perception reveals to every man his individual Good, and shows him the only true mode in which that Good ought to be realized; it is this manifestation of Goodness by Truth which Swedenborg calls the Heavenly Marriage, and which is the only and therefore universal law of *Divine Order.*

So far as man has not succeeded in realizing the Heavenly Marriage in every action of his life, he necessarily suffers and is in disunion with himself; and so far as he suffers, he feels as though the responsibility of his sufferings rested upon him. There is no other responsibility. Why that feeling of responsibility should exist; why there should be at all suffering and sin, has been explained in the preceding pages. Let no one say that the doctrine of individual responsibility, as it now exists, is necessary to check the wild play of the passions and to preserve the existence of Society; the question with the present generation is simply whether the doctrine is true; if it be not true, the doctrine must be modified, for this simple reason, that the promulgation and confirmation of a false principle results in as much disorder as the teaching of a Truth realizes goodness and harmony.

The doctrine of a providential necessity of the actuality of

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liness and beauty, to subvert its harmony by death-begetting tumblings and tossings, and to fire our passions into a course of sinfulness and crime, at the same time that it fills our minds with pure and noble aspirations.

It is not an idle speculation to say that God bears his share of the responsibility of the order of coercion in which we live. He acted up to that responsibility by manifesting himself in this order like a man, and suffering all the most horrible consequences of its unrighteousness. By this manifestation he gave the strongest proof that he acknowledges this Order as *his own.* By this manifestation he engrafted upon it his divine life, he made it truly and fully his own, and endowed it with a power of regeneration whose ultimate results will be the reign of universal love.

The development of Humanity is a part of Divine Order; it is inseparable from the eternal life of God. In fact, the mind, in its inquiries into the nature of God, is led to perceive that the development of Humanity is an aggregate portion of the Divine Existence. Creation is an Existence, an Infinite Development; it is a History which has neither beginning nor end: it is an everlasting, living Fact, evolving itself into an infinite progression of events. Man is but the chronicler of those events. At any rate, this is all that I feel he can be and ought to be. It is not for him to say the thing ought to be so or so; it is for him to say the thing is so, and in faith and humbleness to abide the time when his spiritual sight will be led to the perception of the reasons why just these things should have occurred and none else, and why they should have occurred in this and no other order.

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things, is the highest moral and religious doctrine which the human mind is capable of conceiving. A rational understanding of that doctrine implies a deep and constant faith in a Providence which is ever solicitous of the minutest particulars of man's welfare; and it implies again a conviction that the ultimate result of our development, which is directed by the ever watchful love and the infallible wisdom of God, will be the universal realization of that goodness and that high reason which are the most delightful blessings that regenerate beings can be permitted to enjoy.

It therefore is useless to apprehend an increase of moral perversity from such a doctrine. It does not justify crime; crime, by this doctrine, does not cease to be a discord, to fill the soul with anguish and despair. It would not do to object to such a doctrine, on the ground that a murderer might say, "I could not help committing the murder," and there would be an end of it. No, there would not be an end of it. The essential goodness of the soul continually embodies itself in some external form, which is the social form, and that external social order will ever condemn the violations of its laws. The doctrine of a providential necessity of the actuality of things, is predicated upon the certain belief that the inmost of man's soul is good; that the evils which man commits are mere accidents, originating not in man's essence, but in his accidental ignorance and in the circumstances of Society; and that goodness, constituting man's essential life, will ultimately triumph over falsehood and vice, and embody itself fully and lastingly in the external order of Society. As every new legislative enactment shows a new attempt of the soul's inherent order at some outward manifestation, so does every mitigation of punishment, as decreed by a legislative enactment, imply an acknowledgment of the responsibility which the external Order assumes upon itself for the transgressions of the individual man; and it farther implies that the punishments which are now being mitigated by the desire of Society as expressed in legislative halls, have been practised unjustly heretofore, and that man's moral and intellectual development being infinitely progressing, this mutual acknowledgment of each other's rights, of Society's on the part of the individual, and of the individual's on the part of Society, will continually lead to a more complete conciliation of individual liberty and collective order, until that union shall finally be perfect, and universal atonement and love shall have been substituted for universal discord and hatred.

A shallow argument, which is sometimes advanced in support of the individual man being exclusively responsible for

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his wrongs, is this, that *man makes Society*. It is wrong to say that man *makes* Society; it ought to be expressed thus: *Man has made Society*. A man of power imposed upon all men *his* order, and it is thus that Society was formed. Such is the origin and the actual law of Society in all despotic countries. The social Order is the Order of one power-holding man. In countries where *men make Society*, there is more *political* liberty; but the inmost rights of the soul continue more or less compressed, yea they are often accursed, first because it is not known that they are rights, and secondly because the order in which those rights ought to be developed and enjoyed, has not yet been discovered.

I hardly know whether I have succeeded in expressing myself clearly on a subject the prevailing opinions in regard to which are so entirely different from my own. "You deny, then," it will be urged, "that there is responsibility?" No, I do not deny any such thing; I simply assert that we are *collectively* responsible for the evil which each of us commits. The very fact of our guarding ourselves by legislative enactments against the possible disturbance of public order; the anxiety with which we watch over our property; the constantly-increasing care which society bestows upon the helpless and the sick, show that, instinctively and rationally, we hold ourselves to an ever higher degree responsible for the liberty and welfare of our fellow-beings. Certainly, if man commits a crime, he is responsible for it to a certain extent: he has *perpetrated* the deed; the constantly-progressing influences which were to realize a certain form of disorder by their final development, have, through his instrumentality, *ultimated* in that act of subversion; but for those influences he is not answerable, and I have shown above that it is beyond man's power to resist them. Society punishes man for every violation of the laws which constitute and preserve its order; the individual reacts against those laws, and it is thus, by the action of society upon the individual and the reaction of the individual against society, that the true relation between society and its members will be finally established. The great violations of the law seem necessary to inspire society with a due respect for human nature. The legal homicide which has been perpetrated with the most unblushing barbarity for so many thousands of years, has led to serious inquiries into the inviolability of human life. Our legislators, by securing to a tenant a certain amount of property against his landlord, have virtually recognized the duty on the part of society, to secure to its members a certain amount of means; our legislators will soon perhaps go a step farther, and promulgate the principle

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that society owes to each of its members a minimum of subsistence; and, from admitting this simple obligation, society will gradually be led to acknowledge that it is bound to guarantee unto man the means of laboring according to his good pleasure and capability.

Society, as we now see it, is like the seed under ground. While the vital energies are budding forth to the light, there is a good deal of conflict going on among the particles of the external covering, until this covering has yielded what it can of nourishment and strength, and finally crumbles away in dust. It is thus with our present social order; one restriction after the other is breaking down, until the new life shall have broke forth from its case in all its truth and beauty. Isolated as well as collective disturbances of the social order point to the conditions in which that new life can alone exist. Those disturbances are not perpetually necessary. Their object is the realization of a life of freedom, and that object will finally be attained. Our whole legislation is more and more aiming at bringing it about. While that life of freedom is gradually working itself out, collisions between the expanding element of freedom and the external order are unavoidable; the reaction of that order against the element of freedom is equally unavoidable; but the time has now come when we should cease holding the individual exclusively responsible for those collisions; that responsibility is mutual between society and its members. The individual, indeed, seems to assume the *nearest* and the exclusive responsibility of his acts; but we were wrong in raising an *apparent* fact to an *absolute* and *eternal* principle. Our good acts we are taught not to regard as our own: we are to give unto God the merit of all good works. This is just. But let us be consistent, and if we deny unto man the power of doing the good, let us not attribute to him the power of committing evil; man has neither one nor the other; every one of man's acts is the *necessary* termination of a series of influences which result from the gradual and universal workings of Divine Order, and *will* and *must* ultimate in a *necessary, unavoidable* fact. Society grows like the individual man. When a child, he is bound by rules and restrictions which he casts off when a man. Then he obeys his own will and the will of Society which he has been instrumental in creating. Society, during its infancy, obeys those laws which reflect in its external order the desire and the idea of order to the extent that it has become developed in the souls of men. But Society, no more than the individual man, is destined to be ever crawling in the swaddling-clothes of childhood. Society, too, becomes a man, and then casts off the

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manners and the dependence of boyhood. During its manhood society will likewise obey laws; but those laws will be formulas of *universal freedom;* they will be for every soul an expression of its own genuine life, an agreeable indication of the road which will lead every soul in perfect freedom to the attainment of its destiny of beauty and truth; in one word, they will be that Divine Order which Charles Fourier has discovered, and which his disciples are now announcing to the world.

If, as will be more particularly shown hereafter, the development of the individual man be analogous to the development of the Collective Man, then the individual man can no more be responsible for his actions than the organ which executes the mandates of the will, is responsible for its acts. If my arm murder a man, it is not the arm which is responsible for that murder, but the whole man. If my imagination exercise an overwhelming influence over my other intellectual faculties, it is not my imagination which ought to bear the responsibility of its excessive activity; nor does it bear that responsibility, but it is the whole mind which suffers by the inordinate activity of one of its powers. Humanity is just as coherent a whole as the parts of the body. The coherence of the individuals composing Humanity is not as palpable to the senses as the coherence of the parts composing the human body; but it is just as real. In theology, Humanity is represented as the *mystic body* of Christ. It is as yet a mystic body, because Humanity is not yet born or constituted. In the same sense the *ovum*, surrounded by its membranes, may be called the mystic body of the individual man. When Humanity shall have its form, its external constitution, then the unity of its internal life will become an evident fact, and it will then be seen that the individual man does not live of his own life, but of that life which is imparted to him by the soul of Humanity.

Man is a mere result, an ultimate, to use the language of Swedenborg. How can the result be responsible for its cause? That man is a mere result is shown by the fact that he cannot possibly foresee the events of the next moment. The influx of life from God terminates in man and the phenomenal universe. Man and the phenomenal universe are *results* of that life. Responsibility can only attach to the creating cause. How can man be responsible in the place of the cause which *created* him? How can he be responsible for the mode in which, and for the influences under which he was created?

If man be a result, then all the powers of his soul and body are results; they all move and act in *given* directions;

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it is the cause that *gives* those directions. The result cannot act upon its creating cause; this is self-evident. How then can man act upon himself, since it is proved by Swedenborg that the cause is *contained* in the result, and is the soul, the life thereof?

All this preaching about individual responsibility originates in the circumstance, that man has been supposed to be an independent being, because we *do not see* the influences by which he is chained. The doctrine of individual responsibility is one of the illusions of infant Humanity. We are in the habit of expressing ourselves thus in regard to the creation of man: Man *has been* created. This is wrong. We should say, man *is being* created. Indeed man is being created all the time. He never lives from himself; he exists from the cause which is developing itself in him. God alone lives. He permits us to enjoy the illusion of living. It is an additional happiness for him to allow us to enjoy that illusion. We might say that God divides his life into a coherent hierarchy of infinite degrees, and that his bliss consists in reuniting his creatures with himself according to *his own order*, upon which the order of the creatures is necessarily and absolutely depending, or, as Swedenborg expresses it, contrary to which it never can exist, and in which, by which, and from which, it is ever growing.

The doctrine of individual responsibility will always be advocated by those who do not regard the External Man as an ultimate or a materialization of the Internal, and who do not understand that the principle and the love of Order existing in the External Man, *pre*-exist in the Internal, that they are developed simultaneously with the element of freedom in man, and equilibrate, according to Divine Order, the growth of the latter, spiritually by the perception and love of duty, and materially by those institutions of order in Society which constitute its existing form.

The consciousness of disorder which man experiences in himself, in violating the established principles of order, is the responsibility to which he is subject, and the punishment which he suffers from God for his transgressions; but it is likewise an indication, and the only one which man possesses, of the non-fulfilment of our destiny.

The term "responsibility" implies a contract. Etymologically it signifies promising something to one who promises something in exchange. In this case the contract alluded to can only exist between man and God. What are the terms of that contract? This is the great point that requires elucidation. A knowledge of those terms involves the whole ques-

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tion of human destiny. This is the contract: God promises us happiness on condition that we should realize the conditions in which pure and permanent happiness can alone exist. Swedenborg has clearly shown that happiness can only result from the marriage of the good and the true; or, as Fourier expresses it, from the enjoyment of all our *essential* attractions, that is, of such attractions as are agreeable to Divine Order. God cannot possibly fulfil his promises of happiness to us, as long as the conditions of happiness have not been realized by man. The fulfilment of that contract on the part of God, must *result* from the fulfilment of that contract on the part of man. So far it seems that the burden of the contract rests upon man. But this is an illusion. The contract originated with God; it was *imposed* upon man without being *accepted* by him in freedom. God, who *made* the contract, is also bound to fulfil it. He is the alpha and omega, the beginning and the fulfilment of all things. We may say that it is a contract which God made with himself; the *descending* with the *ascending* God; the descending God being Creation, evolving itself out of the Divine Mind or Principle, and the ascending God being all the created substances or beings re-ascending towards, or re-uniting themselves with, the Divine Life from which they emanated. These created beings constitute two classes, or series, rational and irrational; the rational emanating from the Divine Spiritual, the irrational from the Divine Material. The contract which God has made with the rational beings, and therefore also with man upon earth, is, that they shall enjoy happiness on condition that they so unite themselves with the irrational beings, as to convert them into correspondences or types of the good affections with which all rational souls are endowed. By this is understood that every rational soul is a complex of good affections, each of which has a tendency to be united with an external object, that is agreeable to it, upon which it may rest as a basis, and into which it may expand as its natural and true receptacle. The realization of that union is the fulfilment of human destiny. That union cannot be accomplished suddenly; it takes place progressively, according to a fixed order. Whatever is predetermined by God, must take place in a *most orderly* manner; for God is Order itself. Hence the relation existing between God and man is a relation of development *from God*. It does not depend upon man to say, I will do this or that, though it is usually believed that man acts from himself. Man acts as he is directed by higher powers. Those higher powers are the spirits and angels who flow into him as into their type, and so completely take possession of all the thoughts of his mind,

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and all the fibres of his body, that he obeys all their insinuations, though there is an appearance as if he acted from himself. This is shown in No. 761 of the *Heavenly Arcana:*

"Man never of himself produces any thing false and evil, but they are the evil spirits attendant upon him who produce them, and at the same time cause man to believe that it is of himself, so great is their malignity; and still more, they also accuse and condemn man at the very moment of their infusing their evils and falses, and causing man to believe them his own; as I can testify by much experience."

I have shown above that the result not being able to control its cause, man cannot possibly resist the influence of those spirits; and, indeed, he does not resist it, but it is the Lord who fights for him in case he is assailed. This is confirmed in No. 653 of the *Arcana*, where Swedenborg says, that

"There are two kinds of evil spirits, viz., such as act upon man's reasonings, and such as act upon his lusts; the evil spirits who excite man's reasonings, bring forth all his falses, and endeavor to persuade him that falses are truths, nay, they even change truths into falses: with these, during his state of temptation, man ought to fight; *nevertheless it is not man who fights in this case, but the Lord, by means of angels, adjoined to man.*"

Regeneration therefore properly means education, or man's progressive development from God according to Divine Order. God educates the human race. He has done so from the beginning of its existence. And he educates each human being agreeably to its destiny, that is, he gradually leads it up to the enjoyment of its essential, its truly divine attractions. In other words, the essential or divine attractions of a being gradually work themselves out agreeably to Order. Swedenborg knew that God educates man, without man being at all aware that, whatever he does, is done either with the permission or by the direction of God. Read No. 675 of the *Arcana*:

"As to the expressions, fowl according to its kind, beast according to its kind, and creeping-thing according to its kind, it is to be observed, that in every particular man there are innumerable genera, and still more innumerable species, of things intellectual, and of things voluntary, which are most distinct from each other, although man is ignorant thereof: but in the regeneration of man, the Lord brings forth all and each of these in their order, and separates and arranges them, so that they may be turned towards truths and goods, and be joined therewith; and this with a variety according to states which are innumerable: still all these things can never be perfected to eternity, inasmuch as each particular genus, each particular species, and each particular state, comprehends in it indefinite things in simple objects, and much more in such as are compounded. Man

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does not indeed know that this is the case, and still less does he know how he is regenerated; this is what the Lord declares to Nicodemus concerning the regeneration of man, when he says, 'The spirit bloweth where it willeth, and thou hearest the voice thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit.' John 3: 8."

From an inquiry into the doctrine of individual responsibility, we are naturally led to inquire into the doctrine of eternal punishment. Pursuing the course of reasoning which I have adopted in discussing the doctrine of responsibility, I am led to the conclusion that

ETERNAL PUNISHMENT DOES NOT EXIST.

The reasons why I reject the doctrine of eternal punishment, may be brought under the following heads:

1. The term "eternal," in the internal or celestial sense, has not reference to time but to state. "Eternal life" designates the blessedness of the Divine Good, and "eternal fire" typifies the lust of the Sensual Principle. That the term "*eternal*" has reference to state and not to time, may be seen from the following extracts from Swedenborg, No. 6239 of the *Heavenly Arcana:* "In Isaiah, 'Awake according to *the days of eternity, the generations of eternities,*' 51: 9; where days of eternity denote the state and time of the Most Ancient Church, of which eternity is predicated, because it was principled in the Good of Love to the Lord, to which Good, inasmuch as it is immediately from the Lord, eternity is ascribed; generations of eternities denote the Goods thence derived. In like manner in Moses, 'Remember *the days of eternity*, understand the *years of generation and generation,*' Deut. 32: 7; days of eternity denote the state and time of the Most Ancient Church, which was before the flood, and was a Celestial Church; years of generation and generation denote the state and time of the Ancient Church, which was after the flood, and was a Spiritual Church; those churches are here treated of in Moses. And in Joel, 'Judah shall sit *to eternity*, and Jerusalem *to generation and generation,*' 3: 20; eternity is predicated of Judah, because by Judah is represented the Celestial Church.—See No. 3881 of the *Arcana.* And generation and generation is predicated of Jerusalem, because by Jerusalem is predicated the Spiritual Church.—See No. 402 of the *Arcana.* And in Isaiah, 'My justice shall be to eternity, and my salvation to generations of generations,' 51: 8; where eternity is predicated of the Good of love, for justice is predicated of that Good, No. 612, 2236; and generation of the Good of faith. And in David, 'Thy kingdom is a kingdom of all eternities, and

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thy dominion to all generation and generation,' Psalm 145: 13, where the sense is the same; for unless eternity was predicated of what is celestial, and generation of what is spiritual, only one would be mentioned, both would be a vain repetition."

The eternity of Hell is contrary to the whole spirit of Swedenborg's doctrines. From the foregoing passages we learn that "eternal" can only be predicated of Divine Good; hence we might infer that Evil must perish sooner or later. Indeed in No. 726 of the *Arcana* we read this declaration:

"There is life only in those things which are of the Lord, as may appear to every one from this, that there is not any life in those things which are not of eternal life, or which do not regard eternal life: life, which is not eternal, is not life, *but in a little while perishes:* nor can *to be* (esse) be predicated of those things which cease to be, but of those which never cease to be; consequently, to live, and *to be*, are only in those things which are of the Lord, or Jehovah, because all *to be*, and to live in eternity, are *His:* by eternal life is meant eternal happiness."

In this paragraph it is distinctly stated that life, which is not from the Divine Love and Truth, is not life, but "in a little while perishes." It is much less repulsive to the mind to suppose that a disorganized soul, if it persists in disorder, should ultimately perish, than that the disorder should be everlasting. The Providence of God extends over Hell as well as over Heaven. For in No. 10,048 of the *Arcana*, it is said "that the Lord foresees all things and provides all things, and his foresight and providence is to eternity, thus is eternal." Eternal and infinite are synonymous terms; hence, if God's Providence be eternal it is infinite; in the same paragraph it is said, that "what is infinite, in respect to duration is eternal." If God's Providence extend over Hell, then Hell cannot be eternal; for whatever exists from God's Providence, is endowed with germs of eternal life and eternal happiness. These germs of eternal life in the Word are called remains.

"Remains are not only the Goods and Truths which a man has learnt from his infancy out of the Lord's Word, and which are thus impressed on his memory, but they are likewise all states thence derived; as states of innocence from infancy; states of love towards parents, brothers, teachers, and friends; states of charity towards the neighbor, and also of mercy towards the poor and needy; in a word, all states of good and truth. These states, with their Goods and Truths, impressed on the memory, are called remains; which remains are preserved in man by the Lord, and are stored up in his Internal Man, whilst he is altogether ignorant thereof, and are carefully separated from the things which are proper to man,

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that is, Evils and Falses: all these states are so preserved in man by the Lord, that there is not the smallest of them lost; as it was given me to know by this, that every state of man, from infancy even to extreme old age, not only remains in another life, but also returns, and that exactly such as they were during man's abode in this world; thus not only the Goods and Truths in the memory, but likewise all states of innocence and charity; and, when states of Evil and the False, or of wickedness and phantasy recur, which also, all and each, even to every smallest circumstance, remain and return, then of the Lord these latter states are tempered by the former; whence it may be evident that unless man had some remains, he could not possibly be otherwise than in eternal condemnation. In case a man had in him no remains, he would not be a man, but much viler than a brute; the fewer remains there are, the less he is a man, and the more remains there are, the more he is a man." See *Heavenly Arcana*, Nos. 530, 561.

We do not know of a single individual without some remains of goodness. Even the greatest criminal, so far as we know, has done one good deed, or shown a good feeling on some occasion. We learn from the preceding paragraph that the Lord avails himself of the remains of goodness for the purpose of tempering the remains of evil; and we have a right to infer that, inasmuch as goodness is alone eternal, and evil has nothing of life, and therefore "ultimately perishes," the remains of goodness will finally regenerate the man in hell, and raise him into heaven.

2. A second reason why the doctrine of eternal punishment should be rejected, is drawn from the universal evidence of Nature. An organization must either exist agreeably to the laws by which it was created, or it must infallibly perish after it has transgressed the laws of its existence up to a certain period. What is true of material nature is equally true of the spiritual; for Truth is universally true. It cannot possibly be true that the body should not be permitted to exist against the laws of its Order, and that the soul, which is such an infinitely higher organization of powers, should be able to exist indefinitely in direct violation of the conditions of the spiritual health.

That the soul is an organization of powers, appears from No. 444 of the *Heav. Arcana:*

"From the operation of the soul upon the muscles, to the producing of so great motions, it might appear very evident to man that the spirit is organic or an organized substance."

And this appears likewise from the Sixth Memorable Re-

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lation, No. 697 of *True Christian Religion*, in the instruction of the Master to the students of Wisdom:

"Who does not believe the soul to be the inmost and the most subtle essence of man? But what is an essence without a form but a mere creature of the imagination? Wherefore the soul is a form, and a form whose qualities and properties I shall not describe; it is a form of all things relating to Love [the Love-Principle] and of all things relating to Wisdom; all things relating to Love are called affections and all things relating to Wisdom are called perceptions; the latter derived from the former and thereby united with them, constitute one form, in which are contained things innumerable in such an order, series, and coherence, that they may be called *One;* and they may be called *One* also for another reason, *because nothing can be taken away thence, nor any thing added thereto*, BUT THE KIND AND QUALITY OF THE FORM ARE CHANGED. What is the human soul but such a form? Are not all things relating to Love, and all things relating to Wisdom, the essentials of that form? And are not all things conjoined with man in his soul, and by derivation from the soul in his head and body? Ye are called spirits and angels, and ye supposed in the world that spirits and angels are like mere wind, or ether, and thus mere mind and imagination, whereas ye now see clearly, that ye are truly, really, and actually men who, during your abode in the world, lived and thought in a material body, and knew that a material body does neither live nor think, but that life and thought must originate in a spiritual substance in that body, which ye called soul, whose form ye then were ignorant of, but now ye have seen and continue to see it; ye all are souls, of whose immortality ye have heard, thought, said, and written so much; and because ye are forms of Love and Wisdom from God, *therefore ye cannot die to all Eternity.* The soul therefore is an human form, from which no part can be taken away, and to which no part can be added, and it is moreover the inmost of all forms contained in the whole body; and whereas the forms that are without, receive from the inmost both their essence and form, therefore ye are souls as ye appear both to yourselves and us; in a word, the soul is the real essential man, because it is the inmost man, on which account its form is the human form in all its fulness and perfetion; nevertheless it is not life, but it is the proximate recipient of life from God, and thereby the habitation of God. '*Jehovah God breathed into man's nostrils* THE BREATH OF LIVES, *and man became* A LIVING SOUL.'"

The preceding paragraph shows that the soul of man is a *Spiritual Organization*, that it is an unit, and an unit so perfect that no part can be taken away from it nor that any part can be added to it, without the nature of the soul being changed. Now it is well known that an organization is an arrangement of elementary facts according to fixed laws of Order; if the soul be an organization, it must exist by, and all its movements must take place according to, fixed laws of order. For

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the soul as well as for the body, there must necessarily exist a normal state of health; and inasmuch as the body is permitted to deviate from that normal state and to violate the laws which constitute health, the soul should likewise possess the faculty of realizing within itself a state of disorder; daily experience shows this to be a fact. But no more than the body is permitted to violate the laws of its order beyond a certain time, after which death must be the inevitable result of that violation, can it be possible for the soul to persevere in a state of disorder beyond a certain period *without perishing*. But as the soul is a form of Love and Wisdom from God and therefore cannot die to all eternity, it follows that the soul will *live* to all eternity, and that the time must come when every soul shall be brought under the laws of Divine Order and exist in a state of Goodness and Wisdom. In Nos. 11 and 19 of *Divine Providence* it is distinctly asserted that Goodness, and Wisdom are the only realities or manifestations of real life, and that evil and the false are *not Any Thing*. "By not being any thing," says Swedenborg, "is meant that it has no power and nothing of spiritual life." Can it rationally be supposed that that which has nothing of spiritual life can have within itself a principle of eternal development, such as Goodness and Wisdom have? Either Goodness and Wisdom or Evil and the False must predominate; neither can remain stationary, nor can their development take place in parallel lines; they move against each other, and the struggle must continue until one of the antagonists is overwhelmed.

3. The law of equilibrium as established by Swedenborg, is a third argument against the doctrine of eternal punishment. Swedenborg remarks in No. 689 of the *Heav. Arc.*, that

"There is an equilibrium of all things, and of each, as to things celestial, spiritual, and natural, so that no one can think, feel, and act, but by others, and still each individual is led to imagine that he does it most freely from himself. In like manner nothing exists which is not equilibrated by its opposite, so that each individual by himself, and several united, live in the most perfect equilibrium; wherefore neither can evil befall any one but it is immediately equilibrated; and when there is a preponderance of evil, then evil, or he that is evil, is chastised by the law of equilibrium, as of himself, but solely for this end that Good may come. In such a form, and such an equilibrium thence, consists Celestial Order, which is formed, disposed, and preserved by the Lord alone to eternity."

If this law could be violated in one single instance, Divine Order would cease to exist. There would be no equilibrium, if the same man could eternally remain in the same state of damnation.

4. Another reason why the doctrine of eternal punishment

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should appear unfounded, is the impossibility on the part of man to foresee the conditions of a future state, and the fact that God cannot reveal the future to man without destroying the Order of his Providence, which is, that man, as a finite being, should only be able to live in the present, without knowing any thing of the future.

Whatever Swedenborg may have said of the future of existing spirits, he has not said from revelation, but from reason, as may be seen from No. 179 of *Divine Providence:*

"Forasmuch as a foreknowledge of the future takes away the essential human principle, which consists in acting from liberty according to reason, therefore it is not given to any one to know the future, but every one is allowed to conclude concerning things to come, from reason; and hence reason, with all that appertains to it, is in its life; it is on this account that man does not know his lot after death, *or know any event before he is in it.*"

From No. 187 of *Divine Providence*, it will also appear that man cannot know any thing of the future:

"*It is given man* to see the Divine Providence on the back, and not in the face. To see the Divine Providence on the back, and not in the face, is to see it behind and not before; and to see it from a spiritual state, and not from a natural, is to see it from heaven and not from the world. All they who receive influx from heaven, and acknowledge the Divine Providence, and especially they who by reformation are made spiritual, when they see events in a certain wonderful series, from interior acknowledgment, do, as it were, see and confess a Providence; these do not desire to see it in the face, that is, before it exists, for they are afraid lest their own will should enter into any thing of its order and tenor. Not so they who do not admit any influx from heaven, but only from the world, especially they who, from the confirmation of appearances in themselves, are made natural; these do not see any thing of the Divine Providence behind or after it, but they want to see it in the face, or before it exists; and forasmuch as the Divine Providence operates by means, and means are effected through man, or through the world, therefore, whether they see it before or behind, they attribute it either to man or to nature, and thus confirm themselves in the denial of it."

From these remarks, it is evident that man, even he who is illumined by influx from heaven, knows nothing but the things which really exist, or the events which have actually occurred. He may see them more clearly, may account more justly for their existence by means of his deeper insight into their universal concatenation, but his sight can stretch into the future by no other light than that of analogical ratiocination. Swedenborg teaches that the state in which man has confirmed himself in the world, cannot be changed after death,

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and that therefore all regeneration must either begin here, or else it cannot begin at all. Swedenborg inferred this from the identity of the state of certain spirits with the state in which they had confirmed themselves in the world. How, then, shall those evil spirits obtain a chance for regeneration? I have shown above that their evil state cannot last forever, and that, as they cannot possibly perish, they must finally come under the laws of Divine Order. Fourier solves this difficulty in a highly interesting manner, by the doctrine of Compound Immortality, or of the Periodical Migration of the soul from the spiritual to the natural, and from the natural to the spiritual world. In establishing this doctrine, Fourier reasons altogether from analogy. He supposes the same relation to exist between the natural and spiritual life of man that prevails between the sleeping and the waking state in the world. The natural life corresponds to the sleeping, and the spiritual life to the waking state. As in the sleeping state man is forgetful of having existed in a waking state, so he is forgetful of his spiritual life as long as he lives in the world. In the spiritual life man enjoys a consciousness of all his previous existences. It cannot be denied that analogy suggests the doctrine of Compound Immortality. Swedenborg teaches that the soul comes from the father; but this cannot possibly mean any thing else than that the father is a means, under the directing influence of Divine Providence, of individualizing Goodness and Wisdom in a special form. The contradiction which seems to exist between Swedenborg and Fourier, in regard to the origin of the soul, seems to me more apparent than real. The fact is, that we can hardly suppose that there is a contradiction at all, for the simple reason that Swedenborg explains no more *how* the soul comes from the father, than Fourier explains the mode in which the soul effects its periodical migration from the spiritual to the natural, and from the natural to the spiritual world. Fourier, however, is explicit in separating his doctrine of the Compound Immortality of the soul from his great discovery of the laws of *True* Association. I have mentioned the doctrine of Compound Immortality, firstly, because it is suggested by analogy; secondly, because it is essentially calculated to conciliate these two apparently contradictory truths, that no regeneration can begin in the spiritual world, and that no soul can eternally exist in a state of disorder; and, thirdly, because Distributive Justice, which is one of the attributes of the Divine Being, seems to require that each individual existence should, in the fulness of time, form a perfectly equilibrated balance of pain and pleasure; that he who has been writhing under the anguish of starvation, should have

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an opportunity of enjoying the wealth of nature, and the luxuries of science and art, in those very places that have been witnesses to his former degradation; Distributive Justice seems to require that he whom his fellow-men have despised and loathed, should be honored upon the very spot, and in the very conditions that have heaped upon him the curse of misery and social servitude.*

* The doctrine of the periodical migration of the soul rests upon an analogy, and upon what Fourier terms the *essential* attraction, that we all wish to return to this earth. Now it is highly questionable, first, whether we do wish to return to this earth; and, secondly, whether a change from the spiritual to the material is necessary to enable us to enjoy once more the life of the senses. Most men leave this earth with disgust, rather than regret: we may wish not to be separated from our friends, to remain acquainted with their fate; but that is not wishing to return to this earth. Death needs not to be a departing from this globe; death may be a development of our sphere, an enlargement of our vision; the spiritual life of man is his *real* life, and I do not see, when he enjoys the fulness of that life, why he should wish to return to his material state, any more than a man who is in the full enjoyment of bliss while in his waking state, should be desirous of exchanging that state for a state of sleep, or even rest. A friend of mine suggested that this essential desire of the soul of returning to this earth, might be a desire analogous to the desire for sleep which the body experiences after the organs, by whose means vitality performs its functions, and particularly the brain, which renovates the worn-out tissue of the organs, have become exhausted. Such a desire for sleep on the part of the aromal or spiritual body could only be gratified by a return to the material life. When Paul says: "Filioli mei, quos *iterum* parturio donec Christus formetur in vobis," it is possible that he alludes to Fourier's periodical re-appearing of the soul in the body; for here is the commencement of all spiritual regeneration. It does not seem necessary to me that all souls should migrate for an equally long period; some may at once raise themselves to the higher Heavens; may not this fact be indicated by Enoch being taken from the earth on account of his holiness?

It is evident that Fourier and his disciples have been obliged to obey the law of the finite understanding, and in treading the path of a new science, the science of Universal Analogy, have said many childish things proportionate to the depth and grandeur of the science. Only the unexperienced mind speculates; the tried mind *observes*, presents the facts and phenomena of Nature in their order, and never offers a synthesis until that synthesis offers itself. The Phalansterians should avoid speculating, more than any other class of thinkers. Their doctrine is so new and is so easily condemned as a speculative thing, that all real speculation should be banished from it. Scientific speculation is, however, of use. True science, indeed, frequently demolishes again what incomplete science builds up. Still, speculative science frequently leads to the path of truth, by exciting investigation.

The first soul or souls that were born, must have been born of the Universal Life. It cannot be expected that this First Cause should cease to create souls after the first human soul or souls have emanated from it. The only way in which the doctrine of the periodical migration of the soul could be explained, consistently with the numerical development of

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It is by no means important to speculate about man's condition in the spiritual world. Speculative inquiries into man's future life, are indeed interesting and necessary, but they often spring from a childish and weak intellect, and are apt to engender fanaticism and bitterness of heart. This speculative spirit has taken hold, to a great extent, of some of the best minds among Swedenborg's disciples; they have plunged headlong into the very error that Swedenborg has tried to guard against with so much power and unqualified reproof. "The desire of foreknowing the future," says Swedenborg in No. 179 of *Divine Providence*, "is connate with most people, but this desire derives its origin from the love of evil; wherefore it is taken away from those who believe in the Divine Providence, and there is given to them a confidence that the Lord will dispose of their lot, and therefore they do not desire to foreknow it, lest by any means they should interfere with the Divine Providence. This the Lord teaches by many pas-

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mankind upon this earth, would be to suppose that the souls, after returning to the spiritual world, produce new souls out of themselves from the Universal Life; and that the act of generation, such as it takes place in the natural world, is simply an ultimate of a corresponding union of spirits. That all material acts are ultimates of corresponding acts in the spiritual world, has been shown by Swedenborg in many places.

I would here remark, that the disciples of Swedenborg have no reason to be shocked at the idea that the spiritual, or as Fourier terms it, the aromal body of the soul, should materialize itself. According to Swedenborg's doctrine, the material man is an ultimate of the spiritual; hence the materialization of the body must have taken place once, and may, therefore, take place again. In this transformation itself, there is nothing either absurd or improbable. That great changes take place with the angels, is evident from the Heavenly Arcana, where Swedenborg asserts in many places, that they are periodically in morning, noon, evening, and midnight, as to truth and good.

The explanation which Fourier has offered of the reception of the soul by the body, is of the most speculative kind. Fourier thinks that the soul re-enters the body at the period of dentition, and that, up to that period, the body is sustained by the soul of the earth. The existence of this planetary soul is a mere assumption. Fourier asserts that the soul of the earth is similar to the soul of man, except that it is a soul of a higher order. I am decidedly of opinion that the vitality of the globe can no more be denied, than the *vitality* of a plant or an animal. But on the other hand, I am just as positive that there is an immense difference between the vitality of the globe and the soul of man. By what signs do we recognize the *rationality* of the globe, its power to discover sciences, and create fine arts? This earth is simply a means afforded to man for the purpose of effecting his reunion or gradual conjunction, with his Maker. To exist as a means, the earth must have an inherent vitality. This vitality is altogether subordinate to the soul of man; though it is correlative to the infinite determination of the soul's life. More on this subject will be said hereafter in the chapter on Human Destiny.

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sages in Luke, chap. 12, 14–48." The vital question with man, is by no means what he is to be, to enjoy, or to suffer hereafter; inasmuch as it is agreed, on all sides, that the future lot of man depends upon the life he has led in the world, the vital question is clearly this, that the means of regeneration should be secured to every man, that every man should exist in such relations to his fellow-beings and to nature as will make his regeneration the *necessary* result of his position in Society. This is the question, the great, paramount question; and the man who could indicate a positive and clear mode of placing men and things in such relations to each other as would make the regeneration of all men not only a possible but an unavoidable, a *necessary* fact, would truly and really be the Architect of Christianity and of Salvation.*

5. A fifth reason for rejecting the doctrine of eternal punishment, is, that God does not permit the slightest evil to exist except for the purpose that Good may come out of it. This will be clearly perceived from the following paragraphs of the *Heavenly Arcana:*

No. 6298:

"Evil is foreseen and Good is provided, and the evil which is foreseen is, by Providence, blended into Good."

No. 6489:

"The case with the Providence of the Lord is, that it is conjoined with foresight, and that one is not given without the other; for evils are foreseen and Goods are provided; and the evils which are foreseen, by the provident arrangement of the Lord, are continually bended towards Good, for the Divine End to Good universally reigns; hence neither is any thing permitted except for an end, that thence some Good may come forth."

No. 6574:

"Infernal spirits,† to whom it is permitted to tease the good, intend nothing but evil; but the smallest permission is not given

* I cannot forego this occasion to offer one more argument against the doctrine of individual responsibility, as it is commonly understood; an argument which, being suggested by the doctrine of Compound Immortality, must either stand or fall with that doctrine. If the sleeping state correspond to the natural life of man, it follows that man can no more be responsible for the actions done in the world than he can be made responsible for the bad dreams which may trouble him in his sleeping hours.

† The Phalansterians ought not to be shocked at the idea that infernal spirits should torment those who live in the natural world. Humanity is an One, and whatever belongs to that One must necessarily have a relation to, an influence upon it. Men-spirits and men-angels are constituent portions of Humanity, and must necessarily be active in either regulating or disturbing the movement of that portion of Humanity which exists upon this earth.

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them by the Lord, except for an end that Good may thence come forth, viz., that truth and good may be formed and corroborated with those who are in temptation; in the universal spiritual world reigns the End which proceeds from the Lord, and which is, that nothing at all, not even the smallest circumstance, shall exist, but that Good may come forth from it; hence the Lord's kingdom is called a kingdom of Ends and Uses."

According to Swedenborg (No. 179 of *Divine Providence*), "it is left to any one to act from liberty according to reason, in the spiritual world as in the natural world." If that be so, man must possess in the spiritual world the same power which he possesses here, to investigate, to perceive, and to apply the laws of Divine Order. From the following paragraph it will appear that man has in the spiritual hell the same opportunity of perceiving the laws of Divine Order, which he possesses in the natural hell, in which we are now living.

No. 9498:

"'And ye shall put staves into the ring.'

"That hereby is signified the power of the Sphere Divine, appears from the signification of staves, as denoting power, and from the signification of rings, as denoting Divine Truth conjoined to Divine Good, which is on every side round about—thus the Sphere Divine, which encompasses and includes Heaven in general, and the heavenly Societies, and the angels themselves in particular. For the Divine Truth proceeding from the Divine Good of the Lord is not to be conceived as speech and its influx into the ear, but as a sphere from the [Spiritual] Sun, which by degrees, as it is extended to a distance from the Sun, decreases in ardor and splendor, and at length is so tempered, as to be accommodated to the reception of angels: within the Sphere, but far from the Sun, on account of its ardor and splendor, is the angelic Heaven: *this Sphere also extends itself out of Heaven, even into Hell,* but they who are there, do not receive it adequately, but turn it into what is contrary: hence it may be manifest what is meant by the Divine Sphere, which includes and contains Heaven, viz.: that it is the Divine Truth which is conjoined to the Divine Good, which is in every direction about Heaven and about those who are in Heaven; the heat proceeding from the Lord as a Sun there, is the Divine Good of his Divine Love, accommodated to the reception of the angels who are in Heaven, and the light proceeding from the Lord as a Sun, is the Divine Truth of his Divine Good; nevertheless each is called the Divine Truth proceeding from the Lord."

If, as is stated in the preceding paragraph, Divine Truth shines even into Hell, there is every reason to believe that it will finally be perceived, acknowledged and reduced to life. Why should Order, I mean Divine Order, be gradually introducing itself into this natural Hell, and why should the spir-

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itual Hell be eternal? There is no reason to believe that such an inconsistency could exist in the government of Divine Providence. We are told that Christ descended into Hell, that he opened the gates of Hell and took away the sting of death. Why is it that this consoling truth is not properly understood? For what other object could Christ have descended into Hell except that of redeeming its inhabiting spirits? To complete his work of redemption, he announced to the spirits in Hell the gladsome tidings of Peace which he had promulgated in the world.

6. The last argument which I shall offer against the eternity of Hell, is the incompatibility of such a doctrine with the Justice of God. If ever the time should come, and there is every reason to believe that it will, when Christianity shall be acted out in its fulness, when all men shall love each other, when there shall be no more cause for fighting and temptations, man will certainly form to himself that nature which is fit to exist among the angels of Heaven; it may even be anticipated that man must *necessarily* be good and wise, for the simple reason that he will be born in, and will ever be surrounded by, Goodness and Wisdom. Under such circumstances he can no more fail in going to Heaven and enjoying eternal bliss than he has now a thousand chances of missing the road to Heaven and rushing into the torments of Hell. Is there any justice in this arrangement? Is it just that man should have no other prospect than hell-fire, if the thousandfold temptations with which he is ensnared in our present social arrangement, lull his watchfulness to sleep, and finally bind his energies to Evil; and that after the final triumph of Christian principles, our descendants should be certain to go to Heaven, because they were permitted, without any effort of their own, to revel in the world in all the delights of charity?

Man cannot possibly be absolutely condemned for any of his actions, even should they be the most criminal. Every action which man performs, is a result of his Passional Organization, and, whether the action be good or bad, it is a *necessary*, though a subversive manifestation of his Passional Principle. The legislator is obliged to guard Society against the false action of the passions with all the means in his power, but is that his highest duty? Or is it not rather his highest duty to examine every single transgression of the existing laws of order, with the searching eye of a spiritual chemist, to analyze the nature of that transgression, and to determine its degree of necessity from a deeper knowledge of the eternal laws of life? God will, in due time, shed light upon the disorder in Society. The day of universal happiness, of the

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final consummation of our struggles, when Disorder shall solve itself into Order, and Discord into Harmony, must come. Absolute Disorder does not and cannot exist. We may commit crimes and sins in a finite sense, but God, from the inmost centre of his Creation, sees Humanity developing itself, elevating itself, and preparing itself for the realization of its ultimate destinies, according to a fixed, unchangeable, and eternal plan of Providence. There must be falling and struggle, that there may be rising and peace. Take courage, soul loaded with anguish; and thou, degraded criminal, do not despair, the gallows cannot kill thy soul, cannot alter a single spark of thy spiritual life. The day of judgment will come, not for thee, O man, to be judged; God does not judge his creatures; the day of judgment will come, but it is God who will suffer himself to be judged by his creatures. God will account to thee for every pang of thy soul, for thy blighted hopes, thy disappointed love, and for that load of cares which now so often darkens thy understanding; and, if my heart deceive me not, on that glorious day of universal Restoration, of universal Union of the Father and his children, will even thy errors and thy crimes stand justified as necessary elements in that Divine Concert of Love and Adoration.

The sixth inference evolved from the Divine attribute of *Distributive Justice* is, that the Distributive Justice of the Divine Being, if rightly understood, must and will lead to a new distribution of the results of human labor among the producers of wealth. By a new distribution is meant one which is indeed the very reverse of our present distribution, but which can only be realized with the universal consent of all those who are interested in the change.

Nothing in our present system of Society seems more revoltingly unjust than the mode which has been established and consecrated by long usage, for the distribution of the results of labor. Many a man consumes a whole day in performing the most disgusting, but at the same time the most necessary labor, with no other result than to save himself from starvation; whilst the speculator pockets by one lucky chance a fortune of thousands. Let us be just for a moment! and, in being just, is it not easy for us to see, that of two kinds of labor, the one repulsive but necessary to the existence of man, and the other agreeable but not indispensable, the former should be better compensated than the latter? But it happens that the contrary is the case in our present system of Society. In proportion as a trade is necessary and repulsive,

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the man who follows it is despised and avoided by his fellow-beings. We fly from the chimney-sweep and the scavenger as we would fly from contagious disease. Surely, no one can be fond of inhaling the odor which is perpetually emanating from the filthy rags of those degraded beings; but if, on the one hand, we are forced to acknowledge that their occupation is indispensable, and much more indispensable to the existence of Society than industrial pursuits which are simply useful or agreeable; and if we see, on the other hand, that the effect of those disgusting functions of labor is to degrade those who exercise them, can we hesitate to admit that there is something monstrously absurd in this strange coincidence of labor being at the same time *necessary* and *degrading?* As long as we do not realize the new Social Order which Fourier has discovered by the light of Heaven, the boot-black will be a miserable wretch, and the chimney-sweep an object of disgust; or, to speak in more general terms, in proportion as human labor is repulsive and indispensable, those who exercise it will be loathed and despised.

The principle of Distributive Justice leads to a classification of labor by degrees:

The first degree comprehending the works of pleasure, or lowest order of uses;

The second degree comprehending the works of usefulness, or middle order of uses;

The third degree comprehending the works of necessity, or highest order of uses.

Each of these degrees is again distinguished into degrees. The degree of necessity, for instance, comprehends works of the first degree of necessity, of the second, and of the third; and so of the degrees of usefulness and pleasure. Works of necessity should receive the largest compensation; works of usefulness a smaller; and works of pleasure the smallest compensation of any. How much that compensation shall amount to, is to be determined by the founders of a Phalanx, [which is the name given by Fourier to a Society constructed agreeably to the laws of true Association.] This, however, is an invariable law, that of the three elements of production, which are labor, capital, and talent, labor receives the largest share of the profits.

Hereafter I shall explain more fully the mechanism of the distribution of the products of Industry, agreeably to the eternal principles of Divine Justice.

The next Attribute of the Divine Being is designated in the writings of Fourier and Swedenborg by the name of

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IV. UNIVERSALITY OF PROVIDENCE.

It is conceded by all Christian Churches that God is omnipresent; but that he is omnipresently active, has not only been doubted but positively denied. It has been denied that this world can ever become the abode of Divine Order, and enjoy all the blessings of a perfect union of liberty and rationality; in the place of that belief has been substituted the dogma that this world is simply a world of probation, a field of battle, where man is assigned the task of doing a certain amount of fighting for the purpose of preparing himself either for Heaven or for Hell, according as he induces upon himself a state of goodness or perversity. Let us examine the nature and the bearing of this dogma with impartial attention.

The past fate and even the present condition of Humanity, seem indeed to warrant a belief that this world is doomed to be a vale of misery. A few, the children of fortune and power, have ever fed on the wretchedness of others. Nations have been exterminated; flourishing countries have been given up to the havoc of war. And from man to man there has been conflict and violence. Misery has engendered crime, and crime has conjured up dungeons and sanctioned legal murder. The history of mankind seems to be a shriek of anguish and despair, one great discord of passions, thoughts, and actions. So much disorder would have rooted up all belief in the existence of a Supreme Ruler, whose chief attributes are Goodness and Wisdom, if man had not preferred associating with the principle of Good a principle of Evil, an infernal Spirit, who perverted the harmonies of God and subjected the hearts of man to his calamitous sway. Sin, and an ever-rising temptation to sin, crept into Society and drew upon this world the curse of its Creator. It became a vale of misery, a world of probation, where man is tried by his Maker in unceasing struggles against Evil. If man possess the necessary prudence and power to escape from the snares of the fiend, he will be raised to the bliss of Heaven; if he be overwhelmed by the stratagems of his ever-watchful foe, Society casts him out from its bosom and chains him in a foul dungeon, or slays him as a victim to merciless justice. From the scaffold he is summoned before the tribunal of an Eternal Judge; the sting of remorse pierces him like a two-edged sword, and his only justification is the echo of his howling repentance. It is too late; reprobation is thundered down upon him from the lips of Mercy; he is delivered up to the lurking fiend and hurled into the abysses of Hell, there to writhe eternally and without hope

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under the consciousness of his rebellion against the ordinance of God.

I shall not deny that this Society has proved a world of probation, and that it is so to this very moment, especially to those whose hearts vibrate with enthusiasm for the welfare of mankind, and who are willing to have themselves stigmatized in the service of Humanity, with names that are vile among men. The friends of man feel it bitterly, how much courage for doing Good must be possessed in a world that counteracts their best endeavors for the welfare of Humanity; how much charity in a Society that misinterprets their purest thoughts and ridicules their kindest wishes. But why should we draw the conclusion from the existence of so much evil, that it is the providential function of this globe to create and to foster Evil, and to prepare a social medium in which man shall be entangled in a maze of temptations, and, by the degree of skill which he displays in piloting through those cliffs, shall prove himself worthy either of entering the kingdom of Heaven or of being cast into utter darkness where there is wailing and gnashing of teeth? If this earth were providentially designed to be a world of probation; if the elements of Order were neither in the individual nor Collective Man, nor in the globe which he inhabits, it would be utterly useless on the part of man to make the least attempt at realizing order. Besides there must be those through whose instrumentality evil must be planned and committed, and we cannot suppose without an insult to the Deity that he should have created men for the execution of his designs, and cursed them with eternal reprobation after they had fulfilled the destinies of their existence. Can we elude the intention of the Creator or fly from his power, when he has chosen us as the instruments of his Supreme Will? If the world were designed to be a world of probation, those who favor the existence and propagation of evil, must, it seems, be agreeable to God for aiding him in the accomplishment of his views, and, as we might all claim a share in the execution of God's designs, we would all be justified in exerting our powers of subversion; all principles of oppression and vice would become sanctified by that divine ordinance. And then we would have to pronounce malediction on all the refinements that embellish life, exalt the genius, and ennoble the heart of man; all the institutions which are intended to create social happiness, must be banished from a world which is destined to be the cradle and the abode of the fiend; virtue is a chimera, charity devoid of sense; there must be bondage and oppression, falsehood and misery. Thus all men would become tempters and evil-doers, and the plan of

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God would become destructive of itself. On whatever side we look at the dogma, that this world is a world of probation, it leads to a stagnation of all social life. If man be sure of being surrounded among his fellow-men by endless temptations, and if he need not acknowledge a higher duty than to avoid them, he is perfectly justified in resorting to a cenobitical life as the only effectual means to prevent his passions from hurling him onward by their subversive play and dragging him into conflict and final destruction. He is justified in retiring to the desert from amidst the temptations of the world, and depriving society of powers that otherwise might perhaps have become the means of restoring man to holiness. The dogma of probation accounts for man's eagerness to inflict upon himself physical and mental tortures in order to please the Deity and secure for himself, in the realms of bliss, an elevation proportionate to the degradation to which he had stooped in this vale of misery. Under the cover of the dogma that this world is a world of probation, incredulity and power will feed on luxury, and leave a pall of misery extended over Humanity. Shall we look for a confirmation of that dogma in the harmonies of the Universe and especially in the organization of this globe? There is nothing around us that warrants a belief in the everlasting condemnation of this globe. We have it in our power to attenuate evil and to baffle the plan of Divine Providence, supposing of course that the Creator designed Humanity to be an aggregation of individuals forcibly thrown together amidst ice and glowing sand, barren rocks and devastating waters, and living in a perpetual conflict among themselves and in disunion with God and his creation. We have genius to analyze the processes of Nature and to beautify life by industrial creations. We have science to shield us from disease; we have disarmed the sky-rending lightning with a small rod of iron; we have subdued the boundless ocean, and in gigantic cradles we float safely upon its waves. And we evidently have the means of modifying our social arrangements, and speculating about measures that will conciliate all interests and substitute abundance for want, liberty for oppression, harmony for discord. The more we unveil the mysteries of Nature, the more we discover germs of Good, and the more we feel that our globe has been valued highly by the bounteous Creator. Every treasure has been deposited in its bosom, and man has been delegated to clothe it with magnificence, and to make it above all subservient to his pleasure.

Let us trust to that voice within us, which has ever caused its accents of peace and harmony to be heard, in the midst of

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those appalling discords, and that frightful amount of misery which man's ignorance has realized all over the surface of the globe. The vivifying sunbeam, the smiling sky, the limpid brook, the verdant turf, the perfume of flowers, all the infinite and unceasing kindnesses of Nature, give the lie to that horrible malediction which man, fallen, desponding man, has imagined weighs upon his terrestrial abode. When enchanting and heavenly harmonies are ever arising from the bosom of Nature, up to the throne of eternal Love, why should the soul, the life of Humanity, be doomed to be a discord? Why should we suppose that God nurses the lily in the valley with a father's love, and leaves Humanity, which, too, is His work, the work of His Love and Wisdom, to that care, that anguish, that strife, which is now almost the only manifestation of that Divine life with which God has originally filled our souls? Not so, not so. As the stars move onward in majestic accords of inexpressible harmony; as Nature decks herself with ever new forms of beauty, so will this globe and its inhabiting angels, constitute one divine harmony, and be clad with the garment of innocence, and heavenly Beauty and Love!

In the following passages of the Revealed Scriptures, it is foretold that this globe and its Humanity shall be finally redeemed from Evil: Is. 1: 24–26. 2: 2–4. 6: 13. 9: 6, 7. 11: 2–10. 28: 16–18. 30: 26. 32: 15–18. 33: 20. 34: 16, 17. 35: 1, 2. 40: 4, 5. 43: 19, 20. 50: 1–5. 54: 11–13. 55: 12, 13. 57: 16–18. 59: 21. 60. 61: 11. 62: 12. 65: 17–25. 44: 3–28. Mic. 4: 1. Zech. 8: 21, 22, 23. Matth. 28: 18. Luke 1: 32, 33. Job 4: 9. Ezek. 34: 25. Hos. 2: 18. Ps. 113: 22. 104: 30. 125: 1, 2. Rev. 20: 12. 21: 5, 18–21. Mic. 7: 18. Zech. 2: 5. Rev. 21: 27. Amos 9: 14. Jer. 33: 14–16. 23: 6. Ezek. 34: 25. 37: 25–28. 36: 25–38. In the following passage of Isaiah, No. 200 of *True Christian Religion*, the ultimate union of Science and Religion, Reason and Passion, is clearly foreshadowed:

"'*In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; when the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance;*' chap. 19: 23, 24, 25. By these words, in their spiritual sense, is signified, that at the time of the Lord's coming, the scientific, the rational, and the spiritual should make one, and that then the scientific should serve the rational, and both the spiritual; for, as was said above, by Egypt is signified the scientific; by

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Ashur, or Assyria the rational, and by Israel the spiritual; by the repetition of the words 'in that day,' is meant the first and second coming of the Lord."

From the following paragraphs it will appear that this world is not excepted from the Divine Government, and that whatever takes place in this world, happens either by the direction, or with the permission of the Divine Being. No. 197 of *Divine Prov.*:

"Human prudence is nothing, but it is the Divine Providence alone which governs all things."

No. 201 of *Divine Prov.*:

"The Divine Providence exists in the most minute particulars of Nature, and in the most minute particulars of human prudence, and by governing these particulars, governs universally."

No. 203 of *Divine Prov.*:

"The human race throughout the world is under the auspices of the Lord, and every one, from his infancy even to the end of his life, is led of him in the most minute particulars, and his place is foreseen, and at the same time provided."

No. 4329 of the *Heav. Arc.*:

"A General Principle and an Universal Principle are not any thing, unless there be in them particulars and singulars, from which they are, and are so called, and they so far *are*, in proportion as particulars and singulars are in them; hence it is manifest that the Lord's Universal Providence, without the most singular Providences which are in it, and from which it exists, is altogether a nothing, and it is stupid to insist upon the existence of any thing universal as appertaining to the Divine Principle or Being, and hence to take away singulars."

No. 5894 of the *Heav. Arcana*:

"Man denies a Providence in Singulars, when yet it is in things most singular, from the first dawn of man's life even to the last, and afterwards to Eternity; there is a concurrence every single moment, with every man, of more particulars of Providence, than can be comprehended by any number."

If, then, the Divine Providence be so universal that it extends to every single moment of man's life; if further, man cannot do the least act without the direction or the permission of the Divine Being; and if nothing, either on Earth or in Heaven, can happen, except that some Good may come out of it, it follows that the action of God's Providence in and upon man, must finally result in some highest Good, which cannot possibly be any thing else except the union of perfect liberty and order in every single human being; or, to use the lan-

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guage of Swedenborg, the realization of the *Celestial Marriage*. In speaking of the pivotal attribute of the Divine Being, Unity of Design, I shall endeavor to show that God has pre-established an order of development for Humanity, and that it is of the Divine Providence that man should discover that order by his own reason, as it were, and by realizing it in Society, secure individual and collective salvation.

V. UNITY OF DESIGN.

We cannot make a single step towards a rational consideration of the *modus operandi* of Divine Providence, unless we admit, in the first place, a co-eternity of existence in regard to all the component parts of the Great Whole. The bitterest and the most absurd controversies have arisen from the fact that those component parts, instead of being considered as equally necessary portions of *one living and universal existence*, have been considered as arising *out of each other* in this sense, that one part, the spirit, was pre-existing independently of the other parts, to which it was supposed to have given origin, and from which it may separate itself according to its pleasure. This doctrine is a tenet of spiritualism, and it has taken possession of men's minds to such an extent, that even at this moment, when science has absolutely demonstrated the fact that nothing, be it spirit or matter, can exist without a corresponding manifestation, most people suppose the soul or spirit to be a vaporous something, which will sooner or later be divested from its material envelop, and, without shape or substance, hover to all eternity throughout infinite space, either in Heaven or in Hell. The same notion is entertained of the Infinite Spirit. God is supposed to be a shapeless, an indefinite, unsubstantial something, existing independently of the phenomenal Universe, and establishing between this latter and himself such relations as his sovereign and unrestrained will may determine. Spiritualism believes that God is at liberty to arrange, modify, and govern Creation as he pleases, for this reason, that he created it out of nothing, that it was his good pleasure to create it, and that he may suffer it to exist, or else destroy it again according as his good pleasure may direct. To suppose that the Divine Spirit, acting, as it does, from Infinite Love and Infinite Wisdom, may therefore be obliged to act from motives of Divine, and hence Supreme and Unavoidable Necessity, is considered an insult to Divine Omnipotence. Spiritualism does not admit that we honor God more by a careful and conscientious investigation of his modes of ac-

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tion, of the numberless forms of his Infinite Life, and of their true Order amongst one another, than by taking it blindly and childishly for granted that he created the Universe out of nothing. Even the delicate minds of childhood are biased by the tenets of spiritualism. The child already is taught to believe that a thing can be created out of nothing, however much his reason may rebel against admitting such an absurdity. A man's understanding would at once reject such a doctrine as the doctrine of fools; but the child receives it as a doctrine of life; it becomes incorporated in his mind in proportion as he grows up to manhood, until the time has arrived when he is too much engaged in the necessities of life, to reflect upon and correct the erroneous notions with which his youthful mind had been trammeled. One of the first questions in the catechism which I was directed to study, is this: "Out of what has God created the World?" And the answer is, "Out of nothing; for there was nothing out of which he could have created it." Independently of the falsehood implied by this answer, that the process of creation is terminated, whereas, in the divine sense, creation signifies *infinite development or evolution of life*, that answer positively teaches the absurdity that Something can come out of Nothing; and it teaches this absurdity in a foolish manner. Suppose there was a time when Matter had yet no existence, does it therefore follow that there was a Void? Are we not taught in the same catechism that God is omnipotent? And does it not therefore follow that the Infinite Space must have been filled with Him, either with His Spirit or His Substance? If God be both eternal and infinite, how can there ever have been a time when there was nothing? The idea of nothing is a foolish ideological abstraction, upon which spiritualism has as foolishly and recklessly ingrafted its notions of creation and omnipotence. And even, if there had been a time of nothing, this does not justify the absurd doctrine of something having been created out of nothing. The idea of Creation must necessarily have pre-existed in the Divine Mind; whatever may have been the nature of that idea, it must have been a fountain of life, an active principle, of which the phenomenal Universe is the substratum and permanently progressive development.

There is another class of philosophers, who consider mind as the result of organization. The soul of man, according to the doctrine of those sages, is the mere result of a process of sublimation or gradual refinement, which takes place in the so-called molecules of the material body. To this class of philosophers belongs the celebrated Socialist, Robert Owen, from England. I am at a loss fully to conceive the process

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of reasoning by which those gentlemen arrive at their notions of mind and soul; though I am fully aware that such a process exists, and that its use and its necessity will be accounted for in the course of time. In the the first place I do not see why mind should be *matter sublimed*, rather than that matter should be *mind condensed*. It appears to me that one position is as rational as the other. But suppose that mind is a result of material organization, why does it cease to manifest itself in the body which a drop of prussic acid, applied to the tongue, has suddenly changed from a living one to a dead? There is no appreciable difference in the two bodies. The blood has its healthy appearance; there is no apparent lesion in any of the tissues, no cerebral degeneration, and yet in a short while after the acid has produced its effect, dissolution sets in and the material organism is converted back again into its original elements. Upon what physical principles do you explain the rising of the sap, the fading of the rose? Are these phenomena results of organization? But suppose that mind is the result of organization, what then is organization the result of? It must either have created itself, or else it must have been created. It would be absurd to say that any thing can create itself. Therefore organization must have been created; and every particular species of organization must have been created. The various metals, plants and animals, must all have been created. You might say that a higher species of matter creates an inferior, that gold creates silver, silver creates brass, etc.; but in that case, mind, which is the highest known material organization, would not be a result but a cause of all inferior organizations. Here then is the original proposition, of mind being the result of organization, completely overthrown by a legitimate and irresistible inference, and the advocates of that absurd doctrine are, upon their own grounds, driven to admit the existence of a *First Cause*, creative of all other causes. They may not acknowledge this *First* Cause; but they cannot insist upon their doctrine of mind being the result of organization, unless they are willing to be looked upon as blind fools or wilful advocates of error.

I think I have succeeded in showing that mind is neither the result of matter, as is taught by Owen and his disciples, nor that matter is the result of a mere fiat of the Divine Mind, as has been inculcated by the Spiritualists. There is another relation which can be imagined between mind and matter, and this relation we are necessarily led to imagine, if we reject the two former. We may suppose that mind and matter have created each other. But, inasmuch as this cannot be understood in this sense that mind is either the result of mat-

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ter, or matter the result of mind, it must necessarily be understood in this other sense, that both those principles are necessary to each other's existence, that they develop and maintain each other and constitute an indivisible and co-eternal composite Unit.

Here now we are naturally led to inquire: If mind be neither the result of matter, nor matter the result of mind, how can two such totally different substances be united, unless the union is established between them by means of a third intermediate power or principle, as in the case of oxygen and hydrogen, which will not unite into their composite unit, water, until a stream of the galvanic fluid has been passed through them? Such a question is more easily asked than answered.

In the case of man, who is the only tangible and visible being in which we are permitted to view the respective operations of mind and matter upon each other, we have been able to ascertain with a tolerable degree of certainty that the different apparatuses constituting the animal economy, the respiratory, circulatory, alimentary, and sensory apparatus, are all of them united into one living Unity by the cerebral mass. We know the functions of a great many special nerves; we know that the pneumo-gastric nerve directs the respiratory and digestive functions; that the optic nerve is the motor nerve of the eye; that the hypoglossal nerve moves the tongue; that the olfactory nerve gives origin to the sense of smell, and in general, thanks to the discoveries of Sir Charles Bell, that the anterior roots of the spinal nerves are nerves of motion and the posterior roots nerves of sensation. All this we know, and we also know that the lesion of any nerve results in the impairing or destroying of the function of the organ upon whose surface or into whose substance the nerve is ramified. It may then be regarded as proven that the nerves of the cerebro-spinal mass govern the functions of the animal economy; that they enable the stomach to secrete its gastric juice; the lungs to perform the office of decarbonization and stimulation of the general organism; the heart to use its muscular energies for the propulsion of the blood; and that, in general, they enable every organ in the human system to exist according to its special destiny and nature.

So far then as the nature of the cerebro-spinal axis is concerned, physiological research has revealed to us, to a great extent, its office of ministering life, as it were, to the different organs of the animal economy. But now there arises another question; it is this: Can it be expected that the organs of the animal economy should be exempt from the moral law of re-

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specting each other's rights, of knowing the precise limit to which they may use their inherent vitality without interfering with the rights of other organs? May it not be that it is the function of the great sympathetic nerve of whose mysterious agency scarcely any thing is known, to be the great watchman of the respective rights of the different organs? May it not be the office of the sympathetic nerve to establish and to preserve a system of mutual responsibility among the different organs; and, while the motor and sensitive nerves preserve the *individuality* of the organs, may not the sympathetic nerve be destined to watch over their harmonious alliance? May we not infer the *moral* office of this nerve from the fact that it is neither a nerve of motion nor sensation, and that even wounds may be inflicted upon it without the animal suffering any pain? It is certainly not absurd to suppose that the solar plexus, whose branches are irradiating from their central body like rays from the sun, should have been placed behind the stomach for the purpose of regulating the assimilating power of the stomach *in reference to the other organs.* Of course, all these remarks about the sympathetic nerve are of a speculative nature; but enough is known of the nervous system in general to establish the fact that the nerves enable the different organs to manifest their inherent functional power, and that they establish the connection between the material tissues and the spiritual organization of man, the nerves of sensation by transmitting the influences of external stimuli to the brain, and the motor nerves by transmitting to the muscles the corresponding mandates of the will.

The manifestations of animal life take place agreeably to the nature of the stimuli by which those manifestations are determined.

In rational beings those manifestations are subordinate to, or accompanied by, manifestations of thought or passion.

Scarron was known to jest when he suffered with the most intense pain; the martyrs of the Christian faith sang hymns of praise in the midst of torturing flames.

The same physical cause will excite shrieks of anguish in one, mute despair in another.

In one it will excite cunning and ingenuity; in another dulness of intellect and gloom.

In every human being the same external stimulus will affect the body, the mind, and the emotions, in a manner peculiar to the individual; that is, the inherent constitutive physical, mental and passional, or moral powers of the individual are called into action, not at the pleasure of the individual, but in ac-

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cordance with the relation which the stimulating agent holds to the nature of those powers.

The body reacts upon the spiritual nature of man, and the movement of a passion excites a corresponding movement in the body.

Every action of man is the manifestation of an existing power correspondingly induced by a stimulating agent.

If man be made in the image and likeness of his Maker, then every action of God must likewise be the manifestation of an existing power correspondingly induced by stimulating agents.

The Universe, with its infinite individualities, must react upon God, as God acts upon the Universe.

God acts upon the Universe of uncreated matter from Love by Wisdom.

He cannot act from any other motive.

Hence the forms of uncreated matter reflect the Divine Love in accordance with its own Wisdom.

Creation, therefore, has not reference to matter itself, but to the forms which have been impressed upon matter by the Divine Spirit and are maintained by it.

According to Fourier, the action of the Spirit upon Matter takes place in five different modes, which he terms movements. The medium through which that action takes place, are the aromas, representing the nerves of the Universe.

The further consideration of the Unity of Design, shall be pursued under the following heads:

1. Unity of Design, as expressed by Fourier.
2. Unity of Design, as expressed by Swedenborg.
3. General Definitions of Order.
4. The Conjunction of Heaven with the World is effected by Correspondences.
   a. Divine Order is realized by arranging the External Man, or the relations existing between man and man, and man and nature, agreeably to the Internal Man or man's celestial and spiritual nature.
   b. The Love-Principle leads to the realization of Divine Order.
5. Man has it in his power to realize a Heaven upon earth.
6. The form of Heaven.
7. Characteristics of a heavenly Society, as contrasted with the characteristics of Civilization.
8. We are commanded to seek God's Order, and to realize it upon earth.

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9. According to Divine Order, the Passional or Love-Principle is the first or fundamental principle of human nature.
10. Destiny of man.

UNITY OF DESIGN AS EXPRESSED BY FOURIER.

"Universal Movement is divided into five principal branches; the Social or Pivotal Movement, the Aromal, Instinctual, Organic, and Material.

"1st. The Social Movement.—The Theory of this Movement explains the laws according to which God regulates the arrangement and succession of the different social mechanisms on all the inhabited globes.

"2d. The Aromal Movement.—The Aromal Movement explains the system which God has adopted in the distribution of the known and unknown aromas, which direct men and animals, form the germs of the winds and epidemic diseases, govern the sexual relations of stars, and furnish the genera of the created species.

"3d. The Instinctual Movement.—Its theory explains the laws according to which God distributes instincts to all the beings which have been or will be created on the different globes.

"4th. The Organic Movement.—Its theory explains the laws according to which God distributes forms, colors, etc., to all the substances which have been or will be created on the different globes.

"5th. The Material Movement.—Its theory has already been explained by modern naturalists; it explains the laws according to which God regulates material gravitation for the different globes."

Every effect of Movement is comprised in one of those five divisions, which in their totality compose the Universal Movement, of which we only know one branch, the *Material;* and even that has been explained only imperfectly; for the Mathematicians, though they may have indicated the laws of the Order which prevails between the stars, know nothing of the changes which groups of stars may have undergone a hundred thousand years ago, nor of the changes which they may undergo in a hundred thousand years to come. In one word, they do not know how to determine the past and future revolutions of the Universe. This calculus is a portion of the theory of the Material Movement, whence it may be seen that that theory has not as yet been completely established.

The five Movements, including the Social or Pivotal Movement, are subject to two dependences:

First. The laws of the five Movements are co-ordinate

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with Mathematics; without this dependence, there would be no harmony in Nature, and God would be unjust. Indeed,

There coexist in the Universe three eternal, uncreated, and indestructible Principles:

1st. God or the Spirit, active and moving Principle.
2d. Matter, or the passive and moved Principle.
3d Justice or Mathematics, or the Principle which regulates the Movement.

In order to establish harmony between the three Principles, it is necessary that God, in moving and modifying Matter, should accord with Mathematics; otherwise he would appear arbitrary in his own as well as in our eyes, for this reason, that he would not accord with a justice that is fixed and independent of himself. But if God submits to mathematical rules which he cannot change, he finds that this accord is his glory and his interest: *his glory*, because he can show Man that he governs the Universe with equity, and not with arbitrary power, and that he moves Matter according to laws which are not liable to change: *his interest*, because an accordance with Mathematics furnishes him with the means to obtain, in every Movement, the greatest possible quantity of effects with the least quantity of means.

It is well known already that these two Movements, the Material and Organic, accord with Geometry, and that all animate and inanimate bodies are constructed, moved and modified, according to its laws.

There remained to be known that the two other Movements, the Animal and Social, which are effects of passion, follow the same rule, and that any passions, *even the most odious*, produce both in man or animal no other effects except such as are geometrically regulated by God. For instance:

The properties of friendship are co-ordinate with the properties of the circle;

The properties of love are co-ordinate with those of the ellipse;

The properties of paternity with those of the parabola;

The properties of ambition with those of the hyperbola;

And the collective properties of those four passions are co-ordinate with the properties of the cycloid.

So that each theorem in Geometry has been a type for some passion either in man or animal; and this passion invariably preserves its relations with the theorem that regulated the creation of the passion.*

* Mr. Hippolyte Reuaud, author of "Solidarité" or "Vue synthétique sur la doctrine de Charles Fourier," has made the following interesting

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Second dependence. The Social Movement is typical of all others. The Aromal, the Instinctual, the Organic, and the Material Movements are co-ordinate with the Social, which is the first in Order; that is to say, *that the properties of an animal, a plant, or a mineral, or even of a solar system, represent some effect of the human passions in the Social Order, and that every thing, from the atoms up to the stars, forms a picture of the properties of the human Passions.* For instance:

The groups of milky stars represent the properties of *Ambition.*

The groups of planets around suns represent the properties of Love.

The groups of satellites around planets represent the properties of *Paternity.*

The groups of suns or fixed stars represent the properties of Friendship.

[Upon the margin of Fourier's private copy of the "The-

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remarks explanatory of the analogy between the passions and their geometrical forms:

Friendship and *Love*, which act in a limited sphere, which are engaged exclusively with the present generation, with a limited number of individuals, are represented by the *Circle* and *Ellipse*, curves that are finite, closed, embracing a space precisely described.

The *Parabola* and *Hyperbola*, on the contrary, are curves which do not terminate, which are prolonged indefinitely, like *Familism*, which thinks of its great-great-grand-nephew, and *Ambition*, which dreams of posterity.

In the group of Friendship, there prevails equality and confusion of rank. In the Circle all the radii are equal, all parting from the centre and returning to the centre.

The *Ellipse* presents two focuses. All that parts from the one, is reflected by the other, which is an exact image of two hearts united by Love. If the plane of the Ellipse inclines more and more to the edge of the cone, one of the focuses is separated, and loses itself in the infinite. Then the Ellipse is no more, and the curve becomes a Parabola. Thus Love leads insensibly into Familism, and the affection which expanded itself on a single being, tends to expand itself, to embrace many, to stretch to the infinite in time, as the radii of the Parabola go to seek the second focus in the infinite in space.

The radius parting from the focus of the Hyperbola ascends by separating itself from the axis, after having been reflected on the curve; it ascends the more from having attained, from the first bound, a more elevated point. It is thus that the Ambitious person tends always to surpass the point at which he has arrived, and that his desires have grown with all his former successes.

The Hyperbola, as the Ellipse, has the Parabola for its limit, because Ambition, like Love, leads to Familism. The ambitious, when they have nothing more to hope for themselves, think of their descendants, of their house, of the name which they are about to transmit to future ages. (Copied from Mr. Godwin's "Popular View of the Doctrines of Fourier.")

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ory of the Four Movements," is the following note: "Deficient applications; there are many other sidereal groups, but in 1807 I was ignorant of the potential calculus of those groups, both in regard to their sidereal and passional relations."]

So that our passions, which have been so reviled by our philosophers, act, next to God, the first part in the Movement of the Universe; the passions are the most noble part of Creation, since it was God's will that the whole Universe should be disposed in imitation of the effects which the passions produce in the Social Movement. [Extracted from Fourier's work, "*Theory of the Four Movements.*"]

UNITY OF DESIGN AS EXPRESSED BY SWEDENBORG.

In the 47th number of *True Christian Theology*, Swedenborg defines the Universe as

"A consistent and coherent work, from first to last, or from its principles to their effects, inasmuch as it is a work containing Ends, Causes, and Effects, in an indissoluble connexion: and since in all love there is an end intended, and in all wisdom the promotion of an end by middle causes, proceeding thereby to effects, which are uses, it follows of consequence, that the universe is a work containing Divine Love, Divine Wisdom, and Uses, and thereby a work altogether coherent from its principles to their effects. That the universe consists of perpetual Uses, produced by Wisdom, and begun by Love, must be evident to every wise man, who has only a general idea of the creation of the universe, and regards its particular parts according to that idea; for particulars adapt themselves to their general design, and the general design gives to particulars their arrangement in such a form as may make them best conspire to the general good."

The preceding paragraph shows that Swedenborg views the universe precisely in the same light as Fourier. According to both Swedenborg and Fourier, the movement of the Passional or Love-Principle, is typical of all other movements in Nature. Every thing in the universe, the greatest as well as the smallest, is, according to Swedenborg, a result, and therefore an embodiment of the Passional or Love-Principle, according to fixed laws of progressive development. I have already given a view of the doctrine of Degrees as established by Swedenborg; according to that doctrine, every thing is a result of a love or passion by wisdom or the understanding, and the result or the effect of the action or movement of the passion, corresponds exactly to, or is the visible form of, the passion which is the end intended. This will be more clearly perceived from No. 225, of *Divine Love* and *Divine Wisdom:*

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"The greatest things, in which there are degrees of both kinds, are the universe in its whole complex; the natural world in its complex; and the spiritual world in its complex; every empire and every kingdom in its complex; every thing civil, moral, and spiritual belonging to them, in their complex; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex; all the atmospheres of both worlds taken together, as also their heat and light. In like manner things less general, as man in his complex, every animal in its, every tree and every shrub in its, also, every stone and every metal in its."

That every created thing is a recipient of the Divine Love and the Divine Wisdom, may also be seen, from No. 307 of the above named work:

"All the things which have hitherto been spoken of, as the sun, the atmospheres, and earths, are only means for ends; the ends of creation are the things which are produced from the Lord, as a Sun by the atmospheres out of the earths, and these ends are called uses; and these are in their extent all things of the vegetable kingdom; and all things of the animal kingdom, and at length the human race, and from the human race the angelic heaven. These are called uses, because they are recipients of the Divine Love and the Divine Wisdom."

How it is to be understood, that the Divine is also in the greatest and smallest of all the things which are created and do not live, may be seen from No. 80 of *Divine Love and Divine Wisdom*:

"The Divine is also the same, in the greatest and smallest of all the things which are created and do not live; *for it is in all the Good of their Use.*"

No conjunction between man and nature would be at all possible, if all things of nature did not correspond to all of man's affections. It is from correspondence that man ought to be led to, and to choose as objects of study and cultivation, those things of nature which typify his affections. So long as man is not permitted to be governed by, or to live entirely and exclusively in correspondences, he is in hellish order, and the world being disunited, as it were, from its Creator, is an abode of misery and injustice. The common phrase "having an affection for something," simply means, that the affection corresponds to the external substance, or that the external substance being the *form* of the affection, the former is united to the latter in such an indissoluble manner, that a separation of the external substance from the affection itself, would extinguish the latter, and would so far mutilate the soul. If I have a taste and a desire for the cultivation of grapes, I must be permitted to satisfy that desire; otherwise, I cannot

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possibly be in unity with myself; there is in me a cause wishing to act itself out through the Intellectual Principle; but I have no opportunity of coming in contact with the object of my affections; nay, more than that, I am forced by the circumstances in which I was born and educated, to handle the sledge-hammer or the weaver's shuttle; but the heart is dead in all these motions, they are my torment, instead of being my delight; they do not develop, but they compress my being. Such works are not uses; works which do not originate in an innate affection, but which are simply the result of an external necessity, are infractions of the Heavenly Marriage, which is the union of the Good and the True; such works are by Swedenborg branded with the denomination of "adulteries."

"There is a Conjugal Sphere," says Swedenborg in No. 222 of his treatise on *Conjugal Love*, "*which flows in from the Lord through Heaven, into every and each thing of the universe even to its ultimates.* From the Lord proceed Love and Wisdom, or what is the same, Good and Truth; these two, in marriage, proceed continually from the Lord, because they are Himself, and from Him are all things; and the things which proceed from Him, fill the universe; for without that, nothing would subsist which has existed. . . . . This conjugal sphere is in the heavens, with men, in all subjects of the animal kingdom on earth, even to worms; in all subjects of the vegetable kingdom, from olive-trees and palm-trees even to the small grasses;" and this conjugal sphere being the law of Divine and therefore Universal Order, man cannot possibly be in that Order, if every one of his actions, the greatest as well as the smallest, is not an embodiment of his individual Good and his individual Truth. This Good and this Truth cannot be separated, no more than heat can be separated from light. "*Good,*" says Swedenborg in No. 10 of *Divine Providence*, "in the angels of Heaven and in men of the earth is not Good in itself, except so far as it is united to Truth, and Truth is not truth in itself except so far as it is united to Good. . . . In order to Good being Good in itself, and Truth being Truth in itself, they must make One in the recipient, which is an angel of Heaven and a man of the earth." The following paragraph from the treatise on "*Conjugal Love,*" shows with equal force the indissolubility of Goodness and Truth, No. 83:

"1. The Good and the True are universals of Creation, and thence are in all created things; but they are in created things according to the form of each. 2. Solitary Good is not given, nor solitary Truth, but they are every where conjoined. 3. There is given Truth of Good, and from this, Good

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of Truth, or the true from the good and good from that truth; and that in those two is implanted from Creation an inclination to conjoin themselves into one." As the separation of the good and the true realizes Hell, so does their marriage realize Heaven. "It is manifest," says Swedenborg in No. 5365 of the *Heavenly Arcana*, "that in the world at this day it is altogether unknown what spiritual good is, and still less that Good and Truth form a marriage with each other, and that in this marriage is Heaven, and that they who are in it, are in wisdom and intelligence, and that they possess satisfactions and happinesses with an indefinite and inexpressible variety, whereof even a single one is not known to the world; hence neither does the world acknowledge or believe that such a marriage exists, when yet it is Heaven itself, or the very heavenly joy, of which so much is spoken in the church."

There can be no misunderstanding as to what Swedenborg means by a man's good and his truth. That meaning is clearly defined in the following paragraphs of the *Heavenly Arcana*, No. 4337:

"Whatsoever proceeds from the will, is called good; for the essential of the will is love and thence affection; and all that which is done from love and its affection, is named good."

No. 8352:

"What a man loves has relation to the good appertaining to him, and what instructs him concerning good, and thereby joins itself with good, has relation to truth."

No. 9103:

"What is useful to man, this to him is true; and what is useless, is not true."

In proportion as man is permitted to act out his affections, he lives in goodness and truth; hence goodness and truth may become *relatively real* for man, and may, under certain circumstances, be the result of a complete denial of all his inborn affections. "Truth," says Swedenborg, in No. 668 of the *Heavenly Arcana*, "is only the form of good, and faith is only the form of love: truth is thence formed according to the quality of good, and faith according to the quality of love or charity." Let us shed light on these disquisitions by a practical illustration. I am a blacksmith by trade, but against my inclination; or I am willing to work every day for a couple of hours at the blacksmith's trade, but then I feel an irresistible desire to work in the fields, in the garden, or to attend to some other industrial employment. We may safely assert, without incurring the risk of making extravagant statements, that all men, especially all working men,

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feel every day more or less a desire to vary their occupations. But that desire must necessarily remain unsatisfied; for the blacksmith is forced to remain with his anvil; the tailor, to cross his legs upon his board; the shoemaker, to crouch upon his stool; the jobber, to guard his counter; and so in all trades and professions you find man chained to his work, with no other prospect before him than sameness and monotony. In this arrangement of social and domestic industry, there is no room for a development of our affections; but there is an unceasing, an ever-present duty imposed upon us, to stifle even their softest whispers. Now, inasmuch as Goodness and Truth are the divine law, the law of Order; inasmuch as the acknowledgment of Goodness and Truth is absolutely necessary to the preservation of the individual and collective man, we have been obliged, in the present system of society, to make goodness to consist in an absolute denial of our affections, and truth in the duty of submitting to an arrangement of things and a combination of circumstances, which is revolting to our loftiest passions and to our truest and tenderest desires. Yes, the best man now-a-days is he who can bear most patiently the yoke of life, and who best succeeds in killing his inward man by the ever-returning drudgery of his daily business. Ay, the understanding has become so perverted and the heart so false, that our *doctrine of Unity*, our *Faith*, is a belief in the irremediable necessity of our sufferings, and that we class the generous reformers of the world among the reprobates of hell.

The fulfilment of a duty is a mere natural good, and is by no means conducive to salvation. Salvation must be the result of an application of the "divine doctrine of Unity," or "true Faith," to the construction of Society; man must first be in Truth; that is, the whole of our social relations, our commerce, our industry, our domestic life, must first be established upon and regulated by the eternal principles of Divine Order, ere man can become regenerated or acquire spiritual or celestial goodness. This is strongly shown in the following paragraph from the *Heavenly Arcana*, No. 772:

"It may be expedient briefly to explain how the case is with Good in which are truths; he who knows the formation of Good from truths, knows the veriest arcana of heaven, for he knows the arcana of the formation of man anew, that is, of the formation of Heaven, or the Lord's kingdom with him: all Christian Good or spiritual Good has in it the truths of Faith, for the quality of that Good is from the truths which are of Faith; the Good which has not its quality from the truths of Faith, is not Christian Good, but is natural good, which does not give eternal life; the reason is, because natural good has in it only natural life, which life is not unlike the life of beasts, for they also are in good

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when they are tame; but beasts cannot receive spiritual life; hence it is evident that spiritual life is only acquired by the truths of Faith."

I strongly apprehend, that most of Swedenborg's disciples have lost sight of the distinction between natural and spiritual Good; they all agree, that man must do uses and nothing but uses; but in their demands upon the members of their church, they have overlooked the fact that only those things are uses for the individual man which he does from an innate affection for the things themselves. "By uses," says Swedenborg in No. 220 of *Divine Providence*, "are meant not only the necessaries of life, which relate to food, clothing, an habitation for a man's self and his family; but also the good of his country, of society, and of his fellow-citizens." And in No. 327 of *Divine Wisdom*: "All things which are created from the Lord, are uses;" but, continues Swedenborg, "*they are uses only in that order, degree, and respect, in which they have relation to man, and by man to the Lord from whom they are.*" Again, in No. 252 of *Divine Wisdom*: "Uses are the Goods of Love, *which derive their essence from the conjunction of Good and Truth.*" Whatever man does, is, in the divine sense, *useful* only then, when he does it from an inborn and spontaneous affection agreeably to the laws of Divine Wisdom; this results clearly from No. 213 of *Divine Wisdom*: "As to what relates to Love and Wisdom, Love is the end; Wisdom is the instrumental cause, and use is the effect; and use is the complex, continent, and basis of Wisdom and Love; and use is such a complex and such a continent, that the whole of Love and the whole of Wisdom are actually in it, it being the simultaneous of them." Hence it follows, that works which do not typify an affection of him who realized them, are not uses; on the contrary, they are evil, though in their external appearance they may have the semblance of Good; a man may be made to work for the good of society and yet that very work may be a curse to him, for it may be an abuse of his intellectual and passional powers. The following paragraph from the *Heavenly Arcana* shows in a forcible and interesting manner that such an abuse may exist, and that it is an evil and causes spiritual death. No. 8480:

"'And the men made a residue of it until the morning;' hereby is signified abuse of Good Divine; it is called abuse when what is alike exists in ultimates, but from a contrary origin: Good exists from a contrary origin, when from man, not from the Lord, for the Lord is Good itself, consequently he is the source of all Good; the Good which is from him, has in it what is Divine, thus it is Good from the inmost and from the first Esse; but the Good which is from man is not Good, because man of himself is

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nothing but Evil, hence the Good which is from him, is in its first essence Evil, although in the external form it may appear as Good. The case herein is like that of flowers which are painted on a tablet, in comparison with flowers which grow in a garden; these latter flowers are beautiful from inmost principles, for the more interiorly they are opened, the more beautiful they are, but the flowers painted on a tablet are beautiful only in an external form, and as to the internal, they are nothing but clay and a heap of terrestrial parts lying in confusion."

Thus a mechanic may happen to be a carpenter from necessity, and from mere necessity, not from affection, he may build houses and the like, thus making himself *use*ful to his fellow-men and realizing a good, but not *his* Good; a good to others, because houses shelter them from the inclemency of the weather and secure a sphere of activity to some of their affections; but an evil to himself, because the building of houses is for him a forcible work and death to his spiritual man. What shall we say of human industry, if we view it from the spiritual height to which the thinking and religious mind is raised by the reflections suggested by the preceding paragraphs? How does man work in Civilization? Does he work from pleasure? Is labor an embodying of the laborer's affections, a spontaneous realizing of his innate and genuine ideas? Or what is it? Let the laborers speak, and their unanimous expression will be an unqualified condemnation of our working systems; the producers of wealth will unanimously confess that nothing but external necessity, dread of starvation and the like, can induce them to submit to that horrible and ungodly compression of all the affections of human nature, which, in the future ages of Humanity, will not be dignified but stigmatized with the name of labor, which means pain.

The following paragraph from the *Heavenly Arcana* is a beautiful illustration of "Heavenly Marriage," and shows with conclusive force that the only way to spiritualize matter is to place every man in such conditions as will enable him to make every one of his works, even the smallest and most insignificant, an embodiment of his Passional by means of his Intellectual Principle. No. 1577:

"'*Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen.*' That it signifies that there ought to be no discord between them, may appear from what has been said above. The arcana, relating to the concord or union of the Internal Man with the External, are more in number than can possibly be declared. The Internal Man and the External were never united in any man, nor were they, or are they capable of being united, except in the Lord,

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for which reason, also, he came into the world. With men who are regenerated, it appears as if they were united; but then they are of the Lord: for the things which agree are of the Lord, but the things which disagree are of man. There are two parts appertaining to the Internal Man, viz., the celestial and the spiritual; which two constitute a one, when the spiritual is from the celestial: or, what is the same, there are two things appertaining to the Internal Man, viz., Love and Faith; which two constitute a one, when Faith is from Love; or, what is still the same, there are two things appertaining to the Internal Man, viz., will and understanding; which two constitute a one when the understanding is from the will." This may be conceived still more clearly from the case of the sun as the source of light. If in this light there are both heat and the principle of illumination, as in the time of spring, then all things thereby vegetate and live; but if there be no heat in the light, as in the time of winter, then all things in consequence wither and die. Hence appears what constitutes the Internal Man; and from this, what constitutes the External. All that appertains to the External Man is natural; for the External Man is the same as the Natural Man. The Internal Man is then said to be united with the External, when the Celestial-spiritual of the Internal flows into the natural of the External, and causes them to act as one. Hereby the Natural also becomes Celestial and Spiritual, but in a lower degree; or, what is the same thing, hereby the External Man becomes Celestial and Spiritual, but in an exterior degree. The Internal Man and the External are altogether distinct, because celestial and spiritual things are what affect the Internal Man, but natural things the External; yet, notwithstanding their being distinct, they are still united, viz., when the Celestial-spiritual of the Internal Man flows into the Natural of the External, and disposes it as its own."

This flowing-in of the Celestial-spiritual of the Internal Man into the Natural of the External according to the laws of Divine Order, is salvation, or true liberty and bliss. Salvation is nothing, so long as it is a mere speculative idea; salvation, I mean divine salvation, is a living reality in every moment of man's existence; or, as Fourier defines it, "it is the continual and simultaneous development of the twelve cardinal Passions agreeably to their own order." [That order shall be explained hereafter.]

GENERAL DEFINITIONS OF ORDER.

The following paragraphs from *True Christian Religion* give a just idea of Order and its quality. No. 52:

"Order is the quality of the disposition, determination, and activity of the parts, substances, or entities, which constitute the form, and thereby the state or condition of a thing; the perfec-

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tion whereof is produced from Wisdom operating from Love, or the imperfection whereof is occasioned by perverse reason operating from lust."

In applying this definition of Order to the order which prevails in our present system of Society, we must come to the conclusion, in the presence of that universal and perpetual conflict of opinions in regard to all the leading questions of political and financial science, that the order of our Society is any thing but divine, that is, based upon Divine Justice and Wisdom.

In a perfect social order all the regulations of Society should be suggested by Wisdom and dictated by Love. This may be considered as a criterium of perfect order. The regulations of the present Social Order are neither wise, nor have they been dictated by Love. They cannot be considered wise, because they are changed from year to year; nor can they be considered as having been dictated by Love, because they inflict suffering, if not on all, at least on some members of Society. Even those laws which seem to have been enacted from a principle of justice, violate the spirit of Christian charity. It is well that property should be guarded by the strictest laws; but if I have two coats which I do not want, is it agreeable to Christian charity that he who is in need of a coat, should be prevented from getting one of mine? Is it agreeable to Christian charity that men should be forced by the civil law and the circumstances of Society, to go almost naked when thousands of coats and other articles of dress are hanging out at the shops of this city?

Again: It may be proper according to principles of human justice to hang a man under certain circumstances; but is hanging a service of love? You may try ever so much to show the justice of such a horrible punishment, but it is not by love that such a punishment is prompted.

An universal characteristic of Divine Order is expressed in No. 60 of the same work:

"Particulars considered collectively are termed an universal, as parts considered collectively are called a whole; and the universal, together with all its most particular parts, is consistent and coherent, like one single work; so that no one part can be touched and affected, but all the rest have some perception thereof. It is owing to this quality of Order, obtaining in the universe, that a like quality obtains in every part of Creation."

How does this characteristic of Divine Order apply to our present social combination? Can we do any thing but con-

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demn a Society which is so strangely constructed that one country can be benefited at the expense of another; one city at the expense of another, nay one man at the expense of his next-door neighbor? Is this Society, whose members are wrangling with each other like hungry wolves for a mouthful of food, a Society in the truly Christian sense? or is it not rather a mere agglomeration of men, held together by no other tie than the bond of necessity and the force of despotism?

Again, we read in No. 7995 of the *Heav. Arcana:*

"The laws of Order are the Truths which are from Good; the complex of all the laws of Order is the Divine Truth proceeding from the Divine Good of the Lord; hence it is evident, that the divine Itself of the Lord in Heaven is Order, the Divine Good the Essential of Order, and the Divine Truth the Formal thereof."

The Divine Good in man is the Passional or Love-Principle, and the Divine Truth for man is the free development or manifestation of that principle agreeably to its order. That manifestation or development is the form of the Passional Principle, and, inasmuch as the form of Society is necessarily the complex of all the passional manifestations of the Collective Man, it follows that the social Form is an exact measure of the passional liberty which man, that is, the Collective Man, enjoys. Now, let us look into this present Society and ask ourselves whether Society, as it moves, and falls, and rises, quickens, or whether it does not rather deaden our affections? Do not that heaving bosom, that flushed cheek, those pale and compressed lips, that glassy look, that sullen brow, that staggering body, betray the workings of a vainly aspiring soul, or the homicidal compression of the physical organism?

The Divine Good in man, which is his Passional or Love-Principle, cannot be permitted to develop itself in our present social arrangement; in other words, it cannot be permitted to be man's Good. Even the purest and noblest affections are censured and condemned in this present Society. A rich man is not permitted to love a poor woman without the great crowd sneering at that love. Two persons of different sexes cannot enjoy the delightful emotions that a pure and exalted friendship gives birth to, without exposing themselves to the remarks and even the suspicion of the world. No, in this civilization no other pleasures can be enjoyed except those which arise from the silent musings of the mind, or those inferior pleasures which man enjoys in common with the brute, of providing for his physical comfort and the comfort of his

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family. The great heart may find a consolation in loving and relieving the needy; but in the place of poetic enthusiasm we are governed by etiquette and the cold calculations of interest.

Here follows another beautiful characteristic of Divine Order in reference to man; it is extracted from No. 71 of *True Christ. Relig.:*

"1. God is Order itself. 2. He created man from Order, in Order, and for Order. 3. He created his rational mind according to the Order of the whole Spiritual World, and his body according to the Order of the whole Natural World, on which account Heaven was called by the ancients heaven in miniature, and earth in miniature (*microuranos* and *microcosmos*). 4. Hence it is a law of Order, that man should submit his microcosm, or little natural world, to be governed by his microuranos, or little Spiritual World."

The contrary of all this takes place in our present system of Society. In the first place, our sages positively deny that God has any thing to do with the government of human Society. Either of our political parties advocates the measures it proposes, on the ground of expediency, but by no means as measures of Divine Order. A national bank is advocated by some, because it is supposed to have within itself a power to create wealth, the notes of the bank being that wealth; and upon the ground that it will induce an increased distribution of the products of industry, and will secure to every member of the commonwealth abundant means of procuring the supplies of daily life. But money is a mere representative of the products of industry, which constitute the *real* wealth of the country; an increase of the circulating medium does not necessarily imply a proportionate increase of productive labor; on the contrary, such an increase of the circulating medium, instead of leading man to productive labor, has a tendency to divert him from it, by fostering in him a spirit of speculation, which will be so much stronger as labor is more degrading and repulsive. And then, where is that power which is believed by some to be inherent in the nature of a bank, that will secure to thee, and to me, and to all of us, by a necessary and mathematical process, the means of living all the days of our lives in a manner adequate to our desires, or even to ordinary wants? Does a national bank *necessarily* secure work to the laborer and a successful business to the merchant? What an illusion! And is not the credit system, which is another name for the paper-money system, *a cash system in disguise?* The money which we owe, must be paid; and whether we are permitted to postpone the payment six or nine months, the obligation remains

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the same, and the necessity is equally imperious and perhaps equally embarrassing.

Others advocate the sub-treasury as the best means of restoring and preserving confidence and bringing about a regular and safe exchange of merchandise. But supposing the sub-treasury in operation as a law, and the cash system universally adopted in business, does it follow *that there is in every body's pockets the cash which he wants for a living?* There would probably be the same scramble for office, the same wrangling for a mouthful of food, the same hostile competition, the same virulent abuse among political leaders, the same universal degradation of the mass.

The fact is, that in our present system of Society the Spiritual Man must necessarily be under the dominion of the Material. The body must live, and the means of living are so scanty, so horribly precarious, and so difficult to attain, that the procuring those means unavoidably absorbs the universal and constant attention of man, and absolutely makes him unfit and leaves him no room whatsoever for attending to his spiritual nature.

No. 96 of *True Christian Religion* indicates another characteristic of Divine Order:

"Essential righteousness, which is living according to Divine Order, cannot be ascribed, inscribed, adapted or joined to man, in any other way than as light is to the eye, sound to the ear, the will to the active muscles, the thought to the lips of the speaker, the air to the lungs in respiration, heat to the blood."

What else does this mean, except that righteousness or essential goodness must be acted out by man with the same degree of spontaneity, and must be adapted to his spiritual nature as naturally as the eye absorbs the light and the lungs inhale atmospherical air? The receiving and the acting out of essential righteousness, imply the enjoyment of perfect freedom as a supreme condition of true goodness; in other words, man is not and cannot be truly righteous, till he is permitted to develop his Passional Principle in its fulness without transgressing the laws of Order. What an unqualified condemnation does this definition of essential righteousness imply against the means which we employ in our present system of Society, to impart goodness to man. What else do we use except external persuasion, moralization from the tenderest childhood to old age? Our whole mode of spiritualizing man, is a regular system of *forcing the spirit*, and though we may succeed in making the man *externally* a moral being, yet we leave him *spiritually* dead.

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To conclude these general remarks on Divine Order, it may be interesting to state, that both Swedenborg and Fourier hold up the government established among bees, as "exactly corresponding with the celestial." [See the end of No. 12, in *True Christian Religion*.] Swedenborg quotes the facts relating to bees as conclusive proofs that the Order of Nature is the result of a Divine Agency, and proceeds in this beautiful and touching manner:

"They [the bees] have the art to gather wax, and suck honey from the flowers of the field; they build themselves cells for their little habitations, which they dispose in the most orderly arrangements, like a regular city, with streets and passages for their coming in and going out; they can smell out flowers and plants at a distance, from which they collect wax for their houses, and honey for their food; and when they are laden with these treasures, they can find their way back to their hives, where they store up their food to be a supply during winter, just as if they foresaw its approach. It is further remarkable of these animals, that they choose themselves a queen, to be at once their sovereign, and the parent of a future race; whom they provide therefore with a palace in an elevated situation, and furnish with proper guards and attendants; and when the time comes that she should be the mother of a new offspring, she is accompanied by these guards, called drones, from cell to cell, wherein she deposits her eggs, whilst her attendants cover them with a sort of ointment to secure them from the inclemencies of the air. Hence arises a new generation, which, when it is old enough to provide for itself, is expelled the hive, and forced to look out for a new habitation; not, however, till they have first collected themselves into a swarm to prevent their disunion. About the time of autumn, the indolent drones who have added nothing to the common stock, either of wax or honey, are led away from the hive, and deprived of their wings to prevent their return, lest they should consume that provision which they would take no pains to collect. Many other surprising facts are related of these animals; but the forementioned are a sufficient proof, that on account of their Uses to Mankind, they are instructed by a divine influx, through the Spiritual World, to model for themselves such a form of government as exists among men on earth, and even amongst angels in heaven."

From these remarks it will be perceived that the government of bees is distinguished by the following most remarkable qualities:

1. Organization of households according to a principle of unity.
2. Unity of interests.
3. Attractive and not compulsory labor.
4. The society provides for the offspring until it is able to provide for itself.

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5. Necessity on the part of every member of the society to produce.
6. Unitary government, and spontaneous and passionate submission to the guidance of their leader.

Neither of these qualities is to be found in our terrestrial societies. Instead of an organization of households, every family exists independently of or in opposition to the other. Instead of unity, there is an universal and unceasing conflict of interests. Labor is compulsory and repulsive; children are at the charge of their parents; the producing classes are crushed, or, at any rate, looked down upon by the unproductive sybarites of Society, and, instead of an unitary government of the Globe, freely and unanimously chosen by Humanity, we have mankind cut up in nations and tribes, ruled by self-appointed kings, or party-elected presidents, upheld and protected by bayonets and dungeons, each governing according to his own judgment, establishing coins, weights, and measures as he pleases, and intent rather on keeping nations asunder, than on uniting them all in a common band of Interest and Love.

THE CONJUNCTION OF HEAVEN WITH THE WORLD IS EFFECTED BY CORRESPONDENCES.

There are three heavens according to Swedenborg: the highest, or third heaven, which is the heaven of Truth from Good; in this heaven the Celestial or Passional principle is the ruling law of life; the second, or middle heaven, which is the heaven of Good and Truth; in this heaven the Spiritual or Intellectual principle rules; and the first, or lowest heaven, which is the heaven of natural delights; in this heaven the Sensitive principle is the ruling law of life. Each of these heavens has a surrounding atmosphere containing the heat and light of the Spiritual Sun, and carrying them onward from the highest to the lowest heaven, and finally to the natural world, where they are received by the natural sun, and, by his instrumentality, complete the process of Creation. The natural world is therefore the firmament or basis of all the heavens; and being their basis, or the effect of their united action, it contains them all in their fulness, for, "the Degrees of altitude, in their ultimate, are in their fulness and power; for they are in their effect, and every effect is the fulness of its causes." *Divine Love*, No. 217.

The three heavens, that is, the Celestial heaven or the heaven of Love, the Spiritual heaven or the heaven of Truth, and the Natural heaven or the heaven of Uses or natural de-

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lights, are united with each other by Correspondences. All Correspondence is effected by Influx from the higher to the lower or from the internal to the external. I love a woman and am desirous of symbolizing my love; if I am a poet, I breathe my passion into verse; if I am a painter, I embody my affection in some beautiful form; if I am a lover of flowers, a bouquet may seem to me the fittest representative of my tenderness. In either of these cases, the effect of the passion is its exact correspondence, and the result of an influx from the Passional into the Intellectual and from the Intellectual into the Bodily principle. This order of Influx is the order of the Heavens; the Celestial heaven flows into the Spiritual and the Spiritual into the Natural, which rests upon the Natural world as upon its basis or firmanent. The Natural world being the result and therefore the continent of the united powers of the heavens, has within it an endeavor to return to, or to join itself to the cause; it has a power and an endeavor to produce all the things of Love, all the things of Truth, and all the things of Use or Delight. The animal, vegetable and mineral kingdoms are the complex of all those things of Love, Wisdom and Delight. But the earth has simply an *endeavor* to conjoin itself to the heavens; the conjunction *itself* must be effected by man. To effect that conjunction, he was placed upon the earth, and his Terrestrial Destiny may, therefore, be expressed in this simple formula:

"*The Cultivation of the Globe according to Divine Order.*"

It is evident that the conjunction of the globe with heaven is of a compound nature; it is realized *externally* by means of the principle that presides over Creation, and which has its origin in the Spiritual Sun; and *internally* by means of the cultivation of the globe according to Divine Order.

The nearest intermediate principle by which the earth is conjoined to heaven, is the atmosphere. According to Swedenborg there are three atmospheres, the highest of which receives the vivifying action of the Spiritual Sun, through the instrumentality of the Material Sun. This vivifying influence it transmits to the lower atmospheres; by the lowest of which it is finally communicated to the globe.

These three atmospheres are related to each other as passion, intellect, and body;

Passion being the life-principle,

Intellect being its form, and

The body its effect or ultimate manifestation.

Hence the atmosphere immediately surrounding our globe,

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is the effect of the second and third atmospheres, and is for our globe the nearest vehicle of life, by means of which the various determinations of power inherent in the Spiritual Sun, acquire a hold upon the soil, and, by assimilating it to their essence, are enabled to constitute their existence in visible and tangible forms. Our planet may, therefore, be considered as an androgynous being,

The soil typifying the female principle, or the recipient of life;

The water typifying the male principle, the conductor of life;

The light and heat of the sun being the exciters of the life, which is imparted to our star and to all other stars from the Spiritual Sun.

Let me briefly show that man has been essentially fitted for the fulfilment of his destiny, and that out of his destiny he meets as much evil and oppression, as in the accomplishment of his destiny he finds heavenly bliss and liberty.

As the Natural world is the effect, and therefore, the continent of the heavens, so is the man of the Natural world the effect of the Angelic principle of those heavens. Man's Passional principle flows into him from the Angelic principle of the Celestial, man's Intellectual from the Angelic principle of the Spiritual, and man's Sensitive principle from the Angelic principle of the Natural heaven.

"All animals, the greater and the lesser, derive their origin from the Spiritual Principle in its ultimate degree, which is called its natural degree, man alone from all the degrees, which are three, and are called the Celestial, Spiritual and Natural."—No. 346 of *Divine Wisdom.*

Man, therefore, is a conflux of every order of heavenly power; he is a type of heavenly Goodness and Wisdom, and has within himself the means, and, as Goodness and Wisdom must ultimately triumph over evil and falsehood, I would say that there is within him a *necessity* to realize upon this earth the harmonies of all the heavens. And, as the globe itself is the foundation upon which all the operations and developments of humanity rest, and, therefore, a most essential, nay the most necessary element in the realization of that heavenly harmony, it follows that the nature of this globe, its productive energies and their present results in the three kingdoms of nature, must be so essentially adapted to the operations and developments of the souls of men, that any affection of the soul, any manifestation of the soul's life, must be able to find among the present or future forms of this earth's varied life,

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a conjugal partner as it were, a type in which the affection sees itself reflected, to which it clings with fondness and energy, and without which it would inevitably perish. Thus it is that "all things of the created universe, viewed from their uses, represent man in an image; and that this testifies that God is a man."—So says Swedenborg in No. 319 of *Divine Love*, in which passage he also gives an explanation of the doctrine of the ancients that man is a microcosm, a little universe. The beauty, richness and sublime simplicity of that passage, are worthy of being admired and deeply reflected upon by by every good and religious mind.

"Man was called a microcosm by the ancients, in consequence of his resembling the macrocosm, which is the universe in its whole complex; but at this day it is known from what ground man was so called by the ancients, for there appears in him nothing more of the universe, or macrocosm, than that from its animal kingdom, and its vegetable kingdom, he is nourished and lives as to his body, and that by its heat he is kept in a state of living, sees by its light, and by its atmospheres hears and breathes; these circumstances however do not cause man to be a microcosm, like as the universe with all things therein is a macrocosm. But the reason why the ancients called man a microcosm, or little universe, was grounded in the Science of Correspondences, in which the most ancient people were principled, and in their communication with the angels of heaven; for the angels of heaven know from the visible things about them, that all things in the universe, viewed as to their Uses, represent man in an image.

"But that man is a microcosm, or little universe, by reason that the created universe, viewed as to its Uses, is in its image a man, cannot enter into the thought, and thence into the knowledge of any one, but from the idea of the universe as seen in the Spiritual world; wherefore this cannot be confirmed, but by information from an angel who is in the Spiritual world, or by some one to whom it has been given to be in that world, and to see the things which are there; forasmuch as this has been given to me, I can from what I have seen there, reveal this arcanum.

"It is to be understood, that the Spiritual world in its external appearance is altogether similar to the Natural world; there appear there lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, as in the Natural world, consequently all things which are of the mineral kingdom: There appear also paradises, gardens, groves, woods, in which there are trees and shrubs of all kinds with fruits and seeds, also plants, flowers, herbs, and grasses, consequently all things which are of the vegetable kingdom: There appear animals, birds and fishes of all kinds, consequently all things which are of the animal kingdom: man there is an angel and a spirit. This is premised in order that it may be known, that the universal Spiritual world is altogether similar to the universal Natural world, only with this difference,

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that the things which are there are not fixed and stationary as the things which are in the Natural world, because in the Spiritual world there is not any thing natural, but every thing spiritual.

"That the universe of that world represents in its image a man, may appear manifestly from this consideration, that all the things just mentioned, No. 321, appear to the life and exist about an angel, and about angelic Societies, as things produced or created from them, they remain also about them, and do not recede; that they are as things produced or created from them is evident from this circumstance, that when an angel goes away, or when a Society departs to some other place, they no longer appear; also when other angels come in their place, that the face of all things about them is changed, the paradises are changed as to their trees and fruits, the gardens are changed as to their roses and seeds, also the fields as to their herbs and grasses, and the kinds of animals and birds are likewise changed. The reason why such things exist, and why they are so changed, is, because they all exist according to the affections of the angels, and the thoughts thence derived, for they are Correspondences, and forasmuch as the things which correspond make one with him to whom they correspond, therefore they are an image representative of him. The image itself does not appear, when these are all seen in their forms, but it appears when they are seen in their uses. It has been given to see, that the angels, when their eyes have been opened by the Lord, and they have seen these things from the correspondence of uses, have known and seen themselves in them.

"Now forasmuch as the things which exist about the angels according to their affections and thoughts, represent a kind of universe in this, that there are earths, vegetables, and animals, and these constitute an image representative of the angel, it is evident whence it is, that the ancients called man a microcosm.

"That this is the case, is abundantly confirmed in the Arcana Celestia; and also in the work concerning Heaven and Hell, and also in many places in the preceding pages, where correspondence was treated of. It is there likewise shown, that there does not exist any thing in the created universe, which has not correspondence with something of man, not only with his affections and his thoughts thence derived, but also with the organs and viscera of his body, not with them as substances, but with them as Uses. Hence it is, that in the word, when the Church and the man of the Church are treated of, trees are so often mentioned, as olive trees, vines and cedars, also gardens, groves and woods, as also beasts of the field, fowls of the air, and fishes of the sea. They are there mentioned because they correspond, and by correspondence make one, as was said; wherefore also the angels, when such things are read by man in the Word, do not perceive them, but instead of them the Church; or the men of the Church as to their state.

"Forasmuch as all things of the universe represent man in an image, therefore, Adam as to wisdom and intelligence is described by the Garden of Eden, in which were trees of all

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kinds, and also rivers, precious stones and gold, likewise animals, to which he gave names, by all which are meant such things as appertained to him, and constituted that which is called man. Nearly the same things are said of Ashur, in Ezekiel, Chap. 31: 3–9, by whom is signified the Church as to intelligence; and of Tyre, Ezek. 28: 12, 23, by which is signified the Church as to the knowledge of Good and Truth.

"From these considerations then, it may appear, that all things in the universe, viewed from their uses, represent man in an image, and that this testifies that God is a man; for the things above mentioned do not exist about an Angelic man from the angel, but from the Lord through the angel; for they exist from the influx of the Divine Love and Divine Wisdom of the Lord into the angel, who is a recipient, and there is produced before his eyes, as it were, the creation of the universe; from which they know in heaven that God is a man, and that the created universe viewed as to use is an image of Him."

On reading the preceding paragraphs, three great facts fall into the thought: 1, that all the things of Nature correspond to man's affections, and that Nature is dead unless it is considered and studied as a system of correspondences or analogies; 2, that the affection is unconscious of itself as long as it does not see itself reflected in an external form or type; and 3, that all the things of the animal, vegetable, and mineral kingdoms are necessary to the formation and existence of a Church, and that, without a collective arrangement, around man, of all those things of Nature, according to the laws of Divine Order, there is no Church, no Society, no Heaven, and consequently spiritual death.

That Nature is a dead book, unless its contents are viewed and studied as correspondences of the affections, is confirmed by No. 46 of *Divine Wisdom:*

"That all things of nature derive their existence from Love and Wisdom, cannot be seen, unless Nature be considered from Uses in their Series and Order, and not from some of her forms, which are objects of the eye alone; for Uses proceed only from life, and their Series and Order from Wisdom and Love, but forms are the continents of Uses; therefore, if the forms only be regarded, there cannot be seen any thing of life in Nature, much less any thing of Love and Wisdom, consequently not any thing of God."

That all the things of Nature correspond to the affections of the soul, and that therefore those things are essentially necessary to the formation and existence of a Church or a Society constructed according to the laws of Heavenly Order, is confirmed by No. 401 of the *Apocalypse Revealed:*

"In general all things which grow in gardens, woods, fields,

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and plains, signify man as to something of the church, or what is the same, something of the church in him, the reason is, because they correspond."

And by No. 63 of *Divine Wisdom :*

"That there is a relation to man in all things of the created universe, may indeed be known from what has been adduced, but cannot be seen except obscurely; whereas, in the spiritual world it is seen clearly; in that world also there are all things of three kingdoms, in the midst of which is the inhabiting angel, who sees them about him, and also knows that they are representations of himself; yea, when the inmost Principle of his understanding is opened, he knows himself, and sees his image in them even as in a glass."

That a man, existing out of a Church or a Society constructed according to Divine Order, is spiritually dead, clearly appears from No. 687 of the *Heavenly Arcana :*

"Such being the nature of heaven, [that is, heaven being a Consociation of Societies, corelated to each other as the organs and vessels of the body,] it is impossible for any angel or spirit to have any life, unless he be in some society, and thus is in the harmony of many, a society being nothing but the harmony of many; for there can be no such thing as life in an individual unconnected with the life of others; nay, it is impossible for any angel, or spirit, or society, to have any life, that is, to be affected with Good, or to will, to be affected with Truth, or to think, unless he have conjunction by several of his society with heaven, and with the world of spirits. The case in this respect is like that of the human body, in which whatever part has not conjunction with the rest by fibres and vessels, and thus *by relations of functions*, is not a part of the body, but is instantly dissociated, and rejected as having no life."

It may be well here to remark, that Swedenborg repeatedly urges upon the attention of his readers, that any thing he states in regard to Angelic or Heavenly Order, applies with equal force to human Society. Thus, we read in No. 30 of *Divine Providence :* "The same which is said of the Angelic heaven, is to be understood of the Human heaven, which is called the Church." And in No. 14 of *True Christian Religion :* "The Church on earth and the Angelic heaven are one in operation, just as the internal and external."

I regard it then as proven, that man's terrestrial Destiny is *the Cultivation of the Globe according to the laws of Divine Order ;* any doubt on this subject, on the part of some of Swedenborg's disciples, will be effectually dispelled by the following passages:

"The universal end, or the end of all things in the Creation, is, that there may be an eternal conjunction of the Creator

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with the created Universe, and this is impossible unless there be subjects, in which his Divine may be as in himself, consequently in which it may dwell and remain; which subjects, in order that they may be the habitations and mansions of himself, must be recipients of his Love and Wisdom as from themselves, consequently such as will elevate themselves to the Creator as from themselves, and join themselves with him; without this reciprocation no conjunction can be effected. These subjects are men, who can as from themselves elevate and join themselves; that men are such subjects, and that they are recipients of the Divine as from themselves, has been many times shown above. By this conjunction the Lord is present in every work created from himself; *for every created thing is finally for the sake of man; wherefore, the Uses of all things, which are created, ascend by degrees from ultimates to man, and through man to God the Creator, from whom they are.*" —No. 170, *Divine Wisdom.*

The attentive reader cannot have failed to infer from the paragraphs of this chapter,

1. That the animals which people the globe, and the plants and minerals which the globe produces, are visible and tangible forms of certain determinations of power inherent in the Spiritual Sun.

2. That the passions of man and their manifold determinations, are Intermediate or Neutral Principles, giving form to or constituting the soul, by means of which the Divine Life reunites with itself the individual existences which it has realized upon this globe.

3. That this reunion of those individual existences with their Source, this religion of all created beings with their Maker, can only take place, by the manifold affections or determinations of the Passional Principle being freely and fully united to their types, in the three kingdoms of Nature.

4. That this union is permanently possible, only between the *good* substances of Nature and the Passional Principle.

5. And that it is permanently impossible between the *evil* substances and the passions.

6. Because any union which is realized between the *evil* substances and the passions, results in the destruction of the human organization; this may

7. Be shown from daily experience; for a laudanum-state in the Passional Principle united to its type, or an arsenic-state in the Passional Principle united to its type, results in the death of man. From these propositions we may

8. Infer that this globe will be reunited with its Creator when the *evil* substances shall have ceased to exist, and when the *good* substances shall have acquired their full development both in height and breadth.

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9. Because this development implies a fulness of all material harmonies, and a complete and harmonious expansion of the passions; in other words,

10. A fulness of Divine Life in the Soul of Humanity: the Conquest of Evil, and the Triumph of Good.

In many fine passages of his writings, Swedenborg explains the destiny of man, and the means which man should use for the purpose of accomplishing it. The first and sovereign means, without which that accomplishment is absolutely impossible, is the Conjunction of the External with the Internal Man, or in other words, the realization of an integral correspondence of all the affections of the soul with the various forms or types exhibited in the three natural kingdoms. On this subject much already has been said in the preceding paragraphs; a little more of importance will be added in the succeeding pages.

"The created universe, in its common progression to its ultimate end, is respectively the middle end; for from the earth are continually raised up by the Lord, the Creator, forms of Uses in their order, up to man, who as to his body is likewise from the earth; man is next elevated by the reception of Love and Wisdom from the Lord; and that he may receive Love and Wisdom, all means are provided; and he is made such that he can receive them if he will. From what has been now said, it may be seen, though as yet only in a general way, that the end of Creation exists in its ultimates, which is, that all things may return to the Creator, and that conjunction may be effected."—No. 171, *Divine Wisdom.*

The destiny of every man and the destiny of every special affection in man's soul, is to become instrumental in effecting that conjunction. The Passional Principle, or the movement of the affections, which is the first in order in the hierarchy of Universal Movement, continually impels man's understanding to approximate, in arranging the things of social life, to that state of order, which will give every affection of the human soul an opportunity to manifest itself by an Use, by a work which is the true embodiment or development of the affection, according to the eternal laws of heavenly harmony. The Natural Principle being the complex of all the effects of human activity or industry, in the order in which we see them arranged around us, an arrangement of that principle according to the laws of *Divine Order*, must previously be effected, before every man's Affections, which constitute his Good, can be developed in their own order, and lead man, through perfect freedom, to perfect happiness and peace. The necessity

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of such a previous arrangement of the Natural Principle, according to *Divine Order*, is forcibly insisted upon in No. 4353 of the *Heavenly Arcana:*

"The end of regeneration is, that the Internal Man may be conjoined with the External, thus the Spiritual Man by the Rational Principle with the Natural Man, there being no regeneration *without the conjunction of each;* neither can that conjunction be effected, until Good be first conjoined with Truth in the Natural Principle; for the Natural Principle must be the plane, and the things which are in the Natural Principle must correspond; this is the reason why, when the Natural Principle is regenerated, the conjunction of Goods with Truths becomes successively more internal; for the Spiritual Principle conjoins itself first with those things which are inmost in the Natural Principle, and next by these with the things which are more external. Neither can Man's Internal Principle conjoin itself with his External, *unless Truth in this latter Principle be made the Good.*"

This paragraph is replete with the most overwhelming truths, and in order to make it clearly and perfectly intelligible, I shall illustrate the important positions it contains by the light which the doctrine of Fourier is alone capable of shedding upon them.

The first important position in the above paragraph is the doctrine that it is the office of reason to determine the conditions on which the Natural Principle will consent to conjoin itself with the Spiritual; for it is distinctly expressed that there must be a conjunction of each with the other, of the Natural with the Spiritual, as well as of the Spiritual with the Natural. By the conjunction of the Natural with the Spiritual Principle is not only understood that the Spiritual Man is created for a fixed order in the Natural Principle, for a fixed order of commerce, of agricultural, manufacturing and domestic industry, of political and church government, but also that there is inherent in the Natural Principle *the faculty of being conjoined* to the Spiritual Man; and it is precisely this mode of conjunction which the Rational Principle ought to discover, and which it is able to discover: that mode being one, and therefore scientific and fixed from eternity.

A second position in the preceding paragraph is, that the conjunction of the Natural with the Spiritual Principle cannot be effected except "Good be first conjoined with Truth in the Natural Principle." This position must be utterly unintelligible to those who do not illustrate it by the doctrine of Fourier. The Good of the Natural Principle is the products of human labor in their totality, the results of science and art. But it is to be observed that those results, though they consti-

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tute the Collective Good of the Natural Principle, do not, for all that, constitute individually the Good of those who have realized them. On the contrary, those results have been and are in most cases the torment of those whose understandings and bodily senses are constantly engaged in developing the resources of industry. The carpenter, the tailor, the shoemaker, the merchant, and in numberless cases even the artist, work from mere external necessity. A work of industry, in order to be a man's Good, must be the result of a spontaneous movement of his affections. Whatever is done by the mere understanding, without an affection impelling it to action, is done from some motive of necessity, and is a curse to man, instead of being a blessing. Such an action of the understanding, independent of the vivifying impulse of an affection, is a perverted or false manifestation of the Intellectual Principle, and the result therefore, though in an absolute sense it may be a Good, yet is an Evil to the producing agent. Now the conjunction of Good with Truth in the Natural Principle simply means this, that the present results of industry shall be so arranged around man that he may be enabled to choose from among their totality those which correspond to his affections; this is expressed in the above paragraph by the words that "the things which are in the Natural Principle must *correspond*." Only such things as correspond to man's affections, are considered by man as true *relatively to himself*. Only corresponding things admit of conjunction; whatever does not correspond is rejected by the affection, which, in order to become conscious of itself, must be enabled to *see* itself in the external world in a precisely analogous form. When there is such a relation established between man and the present results of human industry, as will enable him to point out by his own free choice, and to be led by the spontaneous movement of his affections to those works which appear to him *true* manifestations of his own thoughts, and therefore *true* correspondences of his own affections, then is "Truth in the Natural Principle made the Good," and the conjunction of the External with the Internal Man is completed.

All social progress is an approximation to the conjunction of the External with the Internal Man, an approximation to the union of perfect Liberty and Order. All progress is effected by the gradual expansion of the Passional Principle; it is an adaptation of the social form to its own nature. This we find corroborated by No. 5902 of the *Heavenly Arcana*: "The Celestial Internal Principle, or Internal Good, by influx arranges all things in the Natural Principle, and at length effects that the Natural Principle *be from itself*," by which ex-

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pression "*be from itself*" is meant that the political government of Society shall be no more wanting, and that there shall be no other enactments among men except those of God, as manifested by the movement or revealing power of Celestial Passion.

That the celestial Internal Principle, or the harmonic Passional Principle of Fourier, will ultimately triumph over the opposition of the Natural Principle, is also beautifully shown in No. 63 of the *Heavenly Arcana :*

" The Lord fights continually for man against evils and falses, and by combats confirms him in Truth and Good: the time of combat is the time of the Lord's operation ; wherefore a regenerate person is called in the Prophets the work of the fingers of God ; nor does he rest until *Love is the principal agent, and then the combat ceases.* When the work is so far perfected, that Faith is conjoined to Love, it is then called very good, because then the Lord directs man as the likeness of himself. At the close of the sixth Day (on the realization of Compound Association,) the evil spirits depart, and the good ones succeed, and man is introduced into heaven, or into the Celestial Paradise."

The same truth is forcibly expressed in No. 9684 of the *Heavenly Arcana :*

" The order itself appertaining to man is, that he should live in the Good which is from the Lord, that is, that he should live from the Lord (that the whole government of Society should not pivot upon man's arbitrary measures of expediency, but upon the laws of God, pre-established from eternity). This Influx is continual, and adjoined to all and singular things of the will of man, directing them to Order as far as possible ; for man's proper will is continually leading him away from Order ; the case herein is as with the voluntary and involuntary things or principles appertaining to man: his voluntary things or principles continually lead away from Order, *but the involuntary continually bring back to Order :* hence it is that the motion of the heart, which is involuntary, is altogether exempt from man's will, in like manner the action of the cerebellum, and that the motion of the heart and the powers of the cerebellum rule the voluntary things or principles, lest these latter should transgress all limits and extinguish the life of the body before its time ; on which account the principles acting from both, viz. both from the involuntary and voluntary things in the whole body, proceed in conjunction. These observations are made in order to illustrate in some measure the idea concerning the immediate and mediate Influx of the celestial things of Love and of the spiritual things of Faith from the Lord."

As long as the Passional Principle is compressed, as long as every movement of man's body is not determined by, and emblematic of, an affection of the soul, man's life is a miserable groping in falsities and evils.

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This then, as I have repeatedly stated, is man's highest duty and the sovereign road to salvation, to secure to the Passional or Celestial Principle, that order of development which God has inscribed upon the passions from all eternity. Man is filled with spiritual life; it is ever present in him; it is ever flowing into him out of the Divine Being in its highest beauty, in its divine perfection. But let man be aware of this highest truth that the Celestial Principle, though it is ever in man, though his soul is filled with it at every moment of his existence, cannot manifest itself under every kind of circumstances; let him be aware that a full manifestation of the Celestial Principle is only possible on condition that its own inherent, essential mode of manifestation should be discovered, and that the Natural Principle, which is the Social Form or the complex of our industrial, commercial, domestic, political and ecclesiastical relations, should be arranged as a plane, into which the Celestial Principle may expand freely and fully, *agreeably to its own order.*

As the disciples of Swedenborg have either overlooked the necessity of such an arrangement, or, at any rate, do not consider it as a necessary condition of man's regeneration, I shall here subjoin a few extracts from the writings of Swedenborg, which conclusively show that his disciples have not as yet succeeded in perceiving the bearing of his sublime teachings.

No. 4618 of the *Heavenly Arcana:*

"The Rational has not life unless the Natural corresponds; the case herein is like that of the light of the eye, *which perishes, unless it has objects out of itself which it may see,* and so also the rest of the senses; in like manner, *if the objects are altogether contrary;* for such objects occasion death; and also the case is like that of a fountain whose waters have no efflux; *in consequence whereof the spring is choked up.* Similar to this is the case of the Rational principle; unless there be a reception of its light in the Natural, its light perishes, for the scientifics in the Natural principle are the objects of the sight of the Rational; and if these objects be contrary to the light, that is, to the intelligence of Truth and the Wisdom of Good, the sight of the Rational principle also perishes, *for it cannot flow into things contrary to itself;* hence it is, that the Rational principle, with those who are in evils and falses, is closed, so that no communication with heaven is open through it, except only as it were through chinks, that there may be a faculty of thinking, of reasoning, and of speaking. This is the ground and reason *why the Natural principle must be prepared for reception,* to the intent that it may be conjoined with the Rational, which preparation is effected by regeneration from the Lord, and in this case, when it is conjoined, the Rational principle lives in the Natural, for in the Natural

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it sees its objects, as was said, just as the sight of the eye in the objects of the world. The Rational principle indeed has a life in itself distinct from the life of the Natural, but still the Rational principle is in the Natural as a man in his house, or the soul in its body. The case is so likewise with the heavens; the inmost or third heaven lives indeed distinct from the heavens which are beneath it, but still unless there was reception in the second or middle heaven, the Wisdom therein would be dissipated; in like manner unless there was a reception of the light and intelligence of this latter heaven in the ultimate or first heaven, *and of this heaven finally in the Natural principle of man*, the intelligence of those heavens would also be dissipated, unless it was provided of the Lord that there should be reception elsewhere; wherefore the heavens are so formed by the Lord, that one may serve another for reception, and that at length man, as to his Natural and Sensual principle, may serve for ultimate reception, for there the Divine Principle is in the ultimate of Order, and passes into the world; therefore, if the ultimate accord with, or correspond with things prior, in this case things prior are together in the ultimate, for the things which are ultimate are receptacles of things prior to them, and therein things successive are together."

See also Nos. 5648 and 5649.

Here is a most interesting passage from No. 5651 of the *Heavenly Arcana:*

"Regeneration consists in nothing else than the subjugation of the Natural principle, and the exaltation of the Spiritual to dominion: and the Natural principle is then subdued *when it is* REDUCED TO CORRESPONDENCE; and when the Natural principle is reduced to correspondence, it then no longer reacts, but acts as it is commanded, and obeys the dictates of the Spiritual principle, in nearly the same manner as the acts of the body obey the dictates of the will, and as the speech with the countenance is according to the influx of the thought; hence it is evident *that the Natural principle ought altogether to become as nothing in respect to the will-faculty*, that man may become spiritual."

What does this "becoming as nothing in respect to the will-faculty" mean, unless that the external circumstances in which man moves, shall not only be no obstacle to, but shall even in the minutest particulars be subservient to the demands of man's affections? If I wish to cultivate flowers for an hour or two, I ought to find the means of satisfying my taste, all around me, in my immediate neighborhood. And if I wish to have some instruction in that art, I ought ever to find those who can give it, ready to listen to the softest whispers of my inquiring mind, and I ought to find them passionately fond of giving me the light which I need and ask for. Judge of our systems of education, of our whole social activity by the

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criterium embodied in these few words, that "the Natural Principle ought altogether to become as nothing in respect to the will-faculty;" do we not feel bound to pronounce upon the whole of our social life the most unqualified condemnation? Is it not true that our whole existence in the world is an unceasing, a bitter strife with the influences of society, a gnawing seeking, a beastly snatching of the mere necessaries of life? Is it not true that our children are ever cursing the tyranny which oppresses them, that they scornfully and emphatically reject the knowledge which we force upon their tender minds? Is it not true that the merchant, the mechanic, the farmer, and even the man of science and the artist, complain more or less of the monotonous drudgery and the bitter disappointments of their daily business? Far from being yielding and submissive, the Natural Principle is, on the contrary, the master of man's soul, fettering all its energies, all its affections, with the iron hand of necessity.

The following paragraph also shows with an overwhelming force that there can be no Influx into the External Principle, unless it be first accommodated to, that is, arranged agreeably to, the mode in which the Celestial Principle is alone capable of flowing in. No. 5828 of the *Heavenly Arcana:*

"The Good which continually flows in from the Lord into man, perishes only by evils and consequent falses, and by falses and consequent evils; for as soon as that Good comes continuous through the Internal Man to the External or Natural, [in our present system of society,] *it is met by evil and the false*, whereby the Good is torn in pieces and extinguished in various manners, as by wild beasts; hence, the Influx of Good through the Internal Man is checked and stopped, consequently the interior mind, through which the Influx passes, is closed, and only so much of a Spiritual principle is admitted through it, as may enable the Natural Man to reason and discourse; but in such case only from terrestrial, corporeal and worldly principles, and indeed against Good and Truth, or in their favor merely from pretence or craft. It is an universal law *that Influx accommodates itself according to Efflux*, and that if the Efflux be checked the Influx is checked; through the Internal Man there is an Influx of Good and Truth from the Lord; whereas, if Efflux be not given, but there be resistance in the External or Natural Man, that is, evil and the false, which tear in pieces and extinguish the inflowing Good, it follows, from the universal law above mentioned, that the Influx accommodates itself to the Efflux, consequently that the Influx of Good draws itself back, and thereby the Internal is closed through which the Influx was to pass, and by that closure is occasioned stupidity in things spiritual, insomuch that a man of this description knows nothing concerning eternal life, nor is willing to know; and at length comes insanity, so as to oppose

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falses to truths, and to call the former truths and the latter falses, and to oppose evils to goods, and to make the former goods and the latter evils; thus Good is altogether torn in pieces."

The following paragraph is equally conclusive, in regard to the necessity of regenerating the form of Society, and adapting it to the reception of the Celestial Principle:

"That an Internal principle may be the Internal principle *of the Church*, it must necessarily be in its External, for the External is instead of a foundation on which the Internal may stand, and is a receptacle into which the Internal may flow-in; hence it is that the Natural principle, which is External, must necessarily be regenerated, for unless it be regenerated the Internal principle has neither a foundation nor a receptacle; and if it has not a foundation nor a receptacle, it altogether perishes."—No. 6299 of the *Heav. Arc.*

No. 6147, of the *Heavenly Arcana:*

"The Influx of Good from the Lord is effected through the Internal into the Natural principle from the Lord, in which principle, when the faculty of receiving is procured, then there is influx, for then there is reception."

No. 6724:

"Good and Truth must be in the External, wherein the Influx from the Internal may be fixed."

From No. 6004 of the *Heavenly Arcana*, will be clearly seen that the regeneration of the Natural Principle or its adaptation to the Internal Man, is the work of science. What a rebuke to those among Swedenborg's disciples who suppose that that regeneration must be in every individual man the result of his individual will, no matter what influences work against him.

"It is of Divine Order, that interior things should collate themselves into exterior, or, what is the same thing, prior things into posterior, thus all prior things at last into ultimates, and be together therein; this is the case in universal Nature, and unless it be so, man cannot be fully regenerated, *for by such collation of truths into scientifics, interior and exterior things agree together and make One*, which otherwise would disagree, and if they disagree, man is not in Good, because he is not in a principle of sincerity."

Number 7442 of the *Heavenly Arcana*, conclusively shows that the regeneration of the Natural Principle implies the regeneration of the Internal Man; by regeneration of the Natural Principle is, of course, always understood its construction according to Divine Order:

"Those things which flow-in through heaven from the Lord at man, flow-in into his interior, and proceed even to the ultimates

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or extremes, and there are presented sensibly to man, consequently they flow-in even into the Sensual principle, and through this even into those things which are of the body; if the Sensual principle be overcharged with phantasies arising from fallacies and appearances, and especially if arising from Falses, then the Truths which flow-in are turned into similar things in that principle, for they are received there according to the form induced; so far, also, as truths are turned into falses, so far the interiors through which the passage is, are closed,. and at length there is no further opening than for the transflux merely of what may give a faculty of reasoning, and of confirming evils by falses. This being the case with man, it is necessary that during regeneration, his Natural principle be regenerated even to the sensual; for, unless that principle be regenerated, there is no reception of Truth and Good, since, as was said above, the inflowing Truth is there perverted, and in such case the interiors are closed; wherefore, when the exteriors are regenerated, the whole man is regenerated; this was signified by the Lord's words to Peter, when he washed his feet, 'Simon Peter said: Lord, thou shalt not wash my feet only, but also my hands and my head: Jesus said unto him, he who is washed, needs only to have his feet washed, and is wholly clean,' John 13: 9,10; by feet are signified Natural things; by washing is signified to purify, by hands are signified the interiors of the Natural principle, and by the head Spiritual things; hence it is evident, what is meant by him that is washed needing only to have his feet washed, and being wholly clean, viz., that man is then regenerated, when he is regenerated also as to the exteriors, which are of the Natural principle; *when, therefore, man is regenerated as to the Natural principle, then all things in that principle are subordinate to the interiors*, AND WHEN INTERIOR THINGS FLOW-IN INTO THAT PRINCIPLE, THEY FLOW-IN AS INTO THEIR GENERAL PRINCIPLES, BY WHICH THEY PRESENT THEMSELVES SENSIBLY TO MAN."

In the paragraph which has just been quoted, we remark two distinct positions; first, that the regeneration of the Natural Principle is impossible so long as man is led away by the fallacies of the senses, such as that the sun turns round the earth, that the earth is an expanse of land floating upon the waters; or to generalize the position, so long as science is not universally constituted on a true basis; and secondly, that the Internal Man is a spiritual organization which, to exist in its fulness, in its complete reality, must see itself reflected in the external world; by which is meant, that the dwellings, the work-shops, the gardens, the fields, in which man moves, must in every minutest particular be fitted to his soul *as the ultimate development*, the necessary completion of his body, as a grand and glorious Combination of Goods and Truths analogically arranged into distinct progressions or Series, into

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which the soul may expand in ever new, true and beautiful forms, and, from the simplest fact, may, without effort and by a spontaneous development of its inward life, be led up to the source of all Goodness and Wisdom.

This fitting or adapting of the External to the Internal or Spiritual Man is designated in the writings of Swedenborg by "making the External correspond with the Internal." This will appear from No. 8610 of the *Heavenly Arcana :*

"When Truth in the ultimate of Order corresponds to Truth Divine, then this Truth is supported, for then they act in unity; for interior things are conjoined with exterior, and at length with ultimates by correspondences; in this case the first truth has strength in the last, for it is in this and acts by it; but if there be not correspondence, there is disjunction; hence the first truth has not strength in the last."

Liberty, bliss or salvation, is to live in correspondence. Every work which man performs, must correspond to an affection; then only is the work a Good in the divine sense. Works which are simply done from an external necessity, are dead and lead to spiritual death. This is forcibly insisted upon in No. 10272 of the *Heavenly Arcana :* "The altar of incense is a representative of all things of worship, which are grounded in Love and Charity from the Lord, see Nos. 10177, 10198. It is called a representative of the Lord in Goods and Truths, and in the things which minister, and in all things of worship, by reason that the Goods and Truths which are represented, *are so far Goods and Truths, as there is in them the Divine Principle ;* for all Goods and Truths which appertain to man and angel, are from the Lord; without life from the Lord in them, they are dead things, yea, even evils, for if they are not from the Lord, but from man, they respect man and the world; and those things which have man and the world for an end, are in themselves evil; for the end regarded is the Inmost principle of man, since it is the soul of all things which are in him: from these considerations it may be manifest, what is meant by a representative of the Lord in Goods and Truths, and in their ministering Goods and Truths. By ministering Goods and Truths, are meant Goods and Truths which are in the Natural or External Man, which are called knowledges and scientifics; for *these are the things into which the Internal Man looks, and from which he chooses such things as confirm, which are in agreement with the life of his affections or his love ;* and whereas those things are thus subordinate, therefore they are called ministering things."

Whatever man does from a mere external necessity is a dead work and kills his soul. However beautiful the work may

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be, a fine dress, a magnificent piece of furniture or art, if it be not a work of love, a representative of an affection, if it be not filled with the Divine Life, the work is dead and destructive of the Spirit; "for," says Swedenborg in No. 10660 of the *Heavenly Arcana*, "every Good is from God, and that which is not from God is from man, and whatsoever is from man, howsoever in the external form it may appear good, is still evil, for the proprium of man is nothing but evil, and from evil it is impossible for Good to be produced."

From these last lines it appears that God has provided the mode in which man shall satisfy all his wants, and regenerate or develope all the internal faculties of his soul. Regeneration is the conjunction of Goodness and Truth. Regeneration is effected by the Celestial Principle which is ever-flowing into man according to fixed and eternal laws. But the Influx of that principle is either not perceived in its fulness or is perverted so long as man does not live in correspondence. Let then correspondence be studied and realized in life. And let there be an end of that fanatical madness which charges upon the individual man the responsibility of realizing around him such an order of things as will correspond to his affections. How can the child, by a simple determination of its will, point to and choose the objects which interest its thoughts and its affections? How can it determine the methods which shall guide the teacher in imparting his instruction? How can it decide about the fitness of the teacher in regard to temperament, talent, knowledge? How can the man of business, the merchant, the soldier, the mechanic, satisfy their inward life, if it should prompt them to do things which are out of the range of their usual business-avocations? If I am a tailor, and work from morning till night on my board in a gloomy shop, how can I leave my work if a desire should be kindled in my soul to cultivate flowers for an hour or two? Can the merchant leave his counting-house to satisfy other industrial affections? Can the shoemaker, the joiner, the mason, can any man engaged in his trade leave it, be it only for a few hours a day, for the sake of gratifying other equally dear, perhaps infinitely dearer tastes? Friends of the New Church, I ask you, in the name of Wisdom; listen to the voice of the man without whose light the teachings of your great Master will ever be as dark to you as the Book of God has been to the Old Christian world! I say again, listen to the heavenly accents of Fourier! Build up your Church by his guidance, and Humanity will be saved from misery, and Peace will alight upon her desolated abode.

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THE FORM OF HEAVEN.

Heaven is by Swedenborg called the Grand Man. It is so called, because Heaven, according to Swedenborg, is an infinite Combination of Societies, which are arranged among each other precisely in the same intimate and orderly manner as the numberless parts of the human organism, and which, moreover, correspond, each of them, to a certain affection, viscus, member, organ, muscle, fibre or nerve, in man, and perform in the infinite Economy of Heaven a function exactly analogous to that which the love, organ or nerve performs in man's animal or spiritual organism. I deem it irrelevant to the subject which this treatise is designed to illustrate, to give a full development of the special correspondences existing between the Societies of the Grand Man and the organs and viscera of the individual man. Those who wish to be informed on the subject, will do well to study the correspondences of the Grand Man in Swedenborg's writings. There are two correspondences, however, which I may mention; these are, the correspondence of the heart to Love, of the lungs to understanding. But before I indulge in any further reflections on these correspondences and their application to life, it may be interesting to read the following remarks of Swedenborg from his work on *Heaven* and *Hell*:

No. 212. "As to what specifically concerns the Form of Heaven, and how it goes and flows, (vadit et fluit,) this is incomprehensible even to the angels: some idea may be conceived of it from the form of all things in the human body, examined and explored by a sagacious and wise observer; for it was shown above in their proper articles, that the whole heaven constitutes one man—No. 59 to 72—and that all things which are in man correspond to the Heavens, No. 87 to 102. How incomprehensible and unsearchable that form is, is evident only in general from the nervous fibres, by which all and each of the things are fastened together: what they are and how they go and flow (vadunt et fluant) in the brain, is by no means visible to the eye, for innumerable ones are there so folded togther, that taken together they appear as a soft continuous mass, when yet all and each of the things, which are of the will and understanding, flow most distinctly into acts according to them: how they again unite themselves together in the body, is manifest from the various folds as from those of the heart, of the mesentery, and others, and also from the knots which are called ganglions, into which several fibres from every province enter, and mingle themselves together; and being otherwise conjoined, they go forth to their functions, and this again and again; besides similar things in every viscus, member, organ and muscle. He who surveys those fibres with the eye of wisdom, and the many wonderful

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things there, will be utterly astonished; and yet the things which the eye sees are few, and those which it does not see, are still more wonderful, because in interior nature. That that form corresponds to the form of heaven, appears manifest from the operations of all things of the understanding, and the will in it and according to it; for whatever a man wills, passes spontaneously into act according to that form, and whatever he thinks, pervades the fibres from their beginnings even to their terminations, whence the senses; and because it is the form of thought and will, it is the form of intelligence and wisdom. This is the form which corresponds to the form of heaven; hence it may be known, that such is the form according to which every affection and thought of the angels extends itself, and they are so far in intelligence and wisdom as they are in that form. The form of heaven is from the Divine Human of the Lord."

It may be well here to state that, according to the doctrine of Swedenborg, there was no influx from the Divine Human of the Lord till after the rising of the Lord into the Spiritual Sun, and that before then all influx was mediate or indirect through the Celestial and Spiritual Heavens. The Grand Man was formed, according to Swedenborg, in the year 1757, when the Last Judgment took place in the spiritual world, that is to say, when the spiritual world was arranged into societies, each society corresponding to an affection and all united amongst each other into Heavenly Order, the societies of heaven being held together by Love to the Lord and Charity to the Neighbor, and constructed in regard to their industrial interests or Uses according to the *Serial Law;* the societies of hell being held together by external despotism, the fear of punishment and that *necessary* internal desire of order which is inherent even in the inhabitants of hell, and is constantly penetrating and gradually increasing from the Influx of Divine Truth. As to the

Correspondence of the heart to love and the lungs to understanding,

it must be considered as the pivot of all the correspondences existing between the Grand Man and the little man or microcosm. The pivotal principiates of the brains being the heart and the lungs, they must correspond to the pivotal principiates of the soul in the Spiritual Man, which are Love and Wisdom or the Passional and the Intellectual Principle: the Heart corresponding to Love and the Lungs to Understanding.

The rich and beautiful illustrations contained in the passages on the correspondence of the Heart to Love and the Lungs to Understanding, No. 378 of Divine Wisdom, will show the Phalansterians that the human body is the most perfect Series, and that a Phalanx properly organized will correspond to the

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relations existing between the various parts of the human organism.

Let us examine how far the correspondence of the heart to Love and the lungs to Understanding, is useful in its application to life.

"Forasmuch," says Swedenborg, No. 385 of *Divine Wisdom*, "as it is scarcely known in the world what the Will and Love are, and yet it is known what the heart and lungs are, for the two latter are objects of sight and may be seen, and also are seen and described by anatomists; whereas the Will and the Understanding are not objects of sight and cannot be seen, therefore when it is known that they correspond, and by correspondence act as one, many arcana may be discovered concerning the Will and the Understanding, which otherwise cannot be discovered; as concerning the conjunction of the Will with the Understanding, and the reciprocal conjunction of the Understanding with the Will, or concerning the Conjunction of Love with Wisdom and the reciprocal conjunction of Wisdom with Love; also concerning the derivation of Love into affections, and concerning the consociations of the affections, and their influx into the perceptions and thoughts, and at length according to correspondence into the acts and senses of the body. These and more arcana may be demonstrated from the conjunction of the heart and the lungs, and from the influx of the blood from the heart into the lungs, and its reciprocal influx from the lungs into the heart, and thence through the arteries into all the members, organs and viscera of the body."

The most important applications which the correspondence of the heart to Love and the lungs to Understanding suggests, are the following, copied from Swedenborg.

1. *Love, that is, the Love-Principle, or the Passional Principle, is the essential life of man.*

"That Love or the Will is the essential life of man, follows from the correspondence of the heart with the Will; for as the heart acts in the body, so the Will acts in the mind; and as all things of the body, as to their existence and their motion, depend upon the heart, so all things of the mind, as to their existence and their life, depend upon the Will; it is said upon the Will, but it is meant upon Love, because the Will is the receptacle of Love, and Love is life itself, and Love which is life itself, is from the Lord only. The reason why from the heart and its expansion throughout the body by the arteries and veins, it may be known that Love or the Will is the life of man, is because the things which correspond to each other act in like manner, with this difference, that one is natural and the other spiritual. How the heart acts in the body is evident from anatomy, which teaches that every thing lives, or is in compliance with life, where the heart acts by the vessels sent forth from itself,

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and that nothing lives where the heart does not act by its vessels. And moreover the heart is the first and last principle that acts in the body; that it is the first, is evident from embryos, and that it is the last, is evident from dying persons, and that it acts without the co-operation of the lungs, is evident from persons suffocated, and from swoons; hence it may be seen, that as the substituted life of the body [vita corporis succenturiata] depends upon the heart alone, so in like manner the life of the mind depends upon the Will alone, and that the Will lives when the thought ceases, in like manner as the heart lives when respiration ceases, as is also evident from embryos, dying persons, persons suffocated and in swoons. From which considerations it follows, that Love or the Will is the essential life of man."

2. *The Love-Principle is the fundamental or pivotal principle of the Spiritual Man, and gives life to, and governs the Intellectual.*

Swedenborg expresses this by the following words:

"*That Love or the Will, joins itself to Wisdom or the Understanding, and causes Wisdom or the Understanding to be reciprocally joined to it.*"

"That Love or the Will joins itself to Wisdom or the Understanding is evident from their correspondence with the heart and lungs. Anatomical experience teaches, that the heart is in the motion of its life, when the lungs as yet are not so. Experience teaches this, from the case of those who are in a swoon, and of those who are suffocated; also from embryos in the womb, and from chickens in the egg. Anatomical experience also teaches, that the heart, while it acts alone, forms the lungs, and so adapts them, that it may operate respiration therein; and that it so forms the other viscera and organs, that it may operate in them various Uses, the organs of the face that it may have sense, the organs of motion that it may act, and the rest of the body that it may produce Uses corresponding to the affections of Love. From these considerations then, it is first evident, that as the heart produces such things, for the sake of the various functions which it is to exercise in the body, so Love does the same in its receptacle, which is called the Will, for the sake of the various affections which constitute its form, which is the human form. Now, forasmuch as the first and proximate affections of Love are the affection of knowing, the affection of understanding, and the affection of seeing that which it knows and understands; it follows, that Love forms for them the Understanding, and that it actually comes into them, when it begins to feel and act, and when it begins to think. That the Understanding contributes nothing to this, is evident from the correspondence of the heart and lungs. From these things it may be seen, that Love or the Will joins itself to Wisdom or the Understanding, and not that Wisdom or the Understanding joins itself to Love or the Will; and hence also it is evident, that science, which Love acquires to itself from the affection of knowing, and the perception of Truth which it acquires from the affection of understanding, and thought

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which it acquires from the affection of seeing that which it knows and understands, are not of the Understanding, but are of Love. Thoughts, perceptions, and knowledges thence derived, flow-in, indeed, from the Spiritual world, but still they are not received by the Understanding, but by Love, according to its affections in the Understanding. It appears as if the Understanding received them, and not Love or the Will, but this also is a fallacy; Love or the Will joins itself to the Understanding, and causes the Understanding to be reciprocally joined to it: that it is reciprocally joined, comes from the marriage of Love with it; hence is produced a conjunction as it were, reciprocal from the life, and thence is the power of Love. It is the same with the marriage of Good and Truth, for Good is of Love, and Truth is of the Understanding; Good operates all things, and receives Truth into its house, and joins itself with Truth, so far as it accords: *Good can also admit truths which do not accord, but it does this from the affection of knowing, understanding, and thinking its own things, when it has not yet determined itself to Uses, which are its ends, and are called its Goods.** Hence it is that every man, and every spirit and angel, is regarded by the Lord according to his Love or Good, and none according to his Understanding or Truth, separate from Love or Good: for the life of man is his Love, and his life is according as he has exalted his affections by Truths, that is, according as he has perfected his Affections from Wisdom; for the Affections of Love are exalted and perfected by Truths, thus by Wisdom; and in such case, Love acts in conjunction with Wisdom, as it were from Wisdom, but it acts from itself by Wisdom, as by its form, which derives nothing at all from the Understanding, but every thing from some determination of the Love which is called affection.

"Love calls all those things its goods which favor it, and calls all those things its truths which as means lead to goods; and, forasmuch as they are means, they are loved and made instruments of its affection, and thus they become affections in form; wherefore, truth is no other than the form of affection which is of Love; the human form is no other than the form of all the affections of the Love; *beauty is its intelligence*,† which

* Note of the author:—This proposition may appear dark without a practical illustration.

Columbus had an affection for navigation; this affection was his Good; and he studied with the utmost eagerness all those sciences [truths] which favored the enjoyment of his Good, such as mathematics, etc. He had a sort of repugnance against Latin, but inasmuch as most mathematical works, at that time, were written in Latin, he overcame his repugnance and studied Latin, in order that he might be able to study the mathematical works written and published in that language. Thus it was, that from a desire of administering to his ruling love, he created in himself an *indirect* attraction for a thing which naturally caused a sensation of repugnance in his mind.

† Note of the author:—It may be expedient to explain by a practical illustration, how *beauty is the intelligence of Love.*

I have repeatedly stated, that the affection cannot be conscious of itself,

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it acquires to itself by truths, received either by the external or the internal sight of hearing: these are what the Love disposes into the form of its affections, which forms are in great variety, but they all derive their similitude from their common form, which is human. All these forms are to it beautiful and amiable, but the rest are to it ugly and unamiable. From these considerations it is also evident, that Love joins itself to the Understanding, and not *vice versa*, and that their reciprocal conjunction also is from Love. This is what is meant by Love or the Will causing Wisdom or the Understanding to be reciprocally joined to it.

"What has been said, may in a certain image be seen, and thereby confirmed, from the correspondence of the heart with Love, and of the lungs with the Understanding; for, when the heart correspond to Love, then its determinations, which are arteries and veins, correspond to affections, and in the lungs to affections of Truth; and forasmuch as in the lungs there are also other vessels, which are called air-vessels, whereby respiration is carried on, therefore these vessels correspond to perceptions. It is well to be attended to, that the arteries and veins in the lungs are not affections, and that respirations are not perceptions and thoughts, but that they are correspondences, for they act correspondently or synchronolously; in like manner it is to be observed of the Heart and Lungs, that they are not the Love and the Understanding, but that they are Correspondences; and forasmuch as they are correspondences, one may be seen in the other. He who knows all the fabric of the lungs from anatomy, if he compares them with the Understanding, may clearly see that the Understanding does nothing from itself, that it does not perceive nor think from itself, but all from affections which are of the Love, which in the Understanding are called the affection of knowing, of understanding and of seeing it. For all the states of the lungs depend upon the blood from the heart, and from the vena cava and aorta; and the respiration which is carried on in the bronchial ramifications, exists according to their state; for when the influx of the blood ceases, respiration ceases. Many more things might be discovered from the structure of the lungs compared with the Understanding, to which they correspond; but, forasmuch as the science of anatomy is known but to a few, and to demonstrate or confirm any thing by what is not known, places the subject in obscurity, therefore it is not permitted to say more on these matters. From the structure of the lungs which was known to

except so far as it sees itself reflected in the external world. Suppose I have an affection for the art of painting; this affection would remain hidden from my understanding, if it were not awakened to life, to consciousness, by the sight of some master-pieces of the art; I say, *master-pieces of the art*, for common paintings would leave the affection in its state of slumber; in this sense it is to be understood that the external correspondence or type of the affection must be clad in beauty; beauty is absolutely necessary to reveal the correspondence.

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me, I was fully convinced that the Love by its affections joins itself to the Understanding, and that the Understanding joins itself to any affection of the Love, but that it is reciprocally conjoined by the Love to itself, to the end that the Love may have sensitive and active life. But it is particularly to be noted, that man has a twofold respiration, one of his spirit, and the other of his body, and that the respiration of the spirit depends on the fibres from the brains, and the respiration of the body on the blood-vessels from the heart, and from the vena cava and aorta. Moreover, it is evident that thought produces respiration, and it is also evident that affection which is of Love, produces thought; for thought without affection would be like respiration without a heart, which is impossible: hence it is manifest, that affection which is of Love, joins itself to thought which is of the Understanding, in like manner as the heart joins itself to the lungs."—*Divine Wisdom*, No. 410, etc.

3. *The compression of the Love-principle may cause a Passional plethora, as a congestion of blood in the lungs may cause an hemorrhage from that organ.*

If the understanding fail in preparing for the Love-principle the necessary channels of development, it will react upon itself, and not only become itself inflamed and even furious, but it will kindle a corresponding madness in the Understanding; the Love, in this case, will overflow and tear the bonds of external order, which bind the social elements into a kind of a whole. In this overflowing of the Love-principle originate the crimes and vices which disgrace Humanity. The necessity of this overflowing of the Love-principle, when its natural development is stopped, may be seen from the Correspondence of the heart to Love and the lungs to Understanding. When the natural circulation of the blood from the right heart into the lungs and from the lungs, where the blood is decarbonized, back again into the left ventricle of the heart, is stopped in the lungs, the blood may be forced into the parenchyma of the lungs, causing apoplexy of the lungs and death.

4. *It is the duty of the Intellectual Principle to prepare for the Love-principle such spheres of activity as will enable it to develope its highest strength and beauty in the most perfect freedom.*

"That the Intellectual principle purifies the Love-principle, is evident from Correspondence, that is, 'from the blood which flows into the lungs and which is venous, and consequently replete with chyle collected from food and drink, and also from the expirations which are humid, and from their being perceived by others from the smell, as also from the diminished quantity of the blood returned into the left ventricle of the heart.' And it

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is again evident from correspondence, that this purification takes place first, by the Intellectual principle arranging the external world or the Social Form in such a manner as to remove from it all those influences which might disturb the harmonious action of the Love-principle; and secondly, by the Social Form being so arranged by the Intellectual principle, that Society will hold out to the Love-principle no other motives for development except such as will make true and beautiful manifestations of the Love-principle the necessary results of its movement. '*That the blood, from the air which is attracted, nourishes itself with things conducible*,' is evident from the immense abundance of odors and exhalations issuing continually from shrubberies, flower-gardens and nurseries of trees; and from the immense quantity of salts of various kinds issuing with waters from the earth, rivers and lakes, and from the immense quantity of exhalations and effluvia from men and animals with which the air is impregnated; that these flow into the lungs with the air which is attracted, cannot be denied; and forasmuch as this cannot be denied, neither can it be denied that the blood attracts therefrom such things as are conducible to it, and such things are conducible, which correspond to the affections of its Love; hence it is, that in the air-cells, or inmost parts of the lungs, there are in great abundance small veins with mouths, which absorb such things; also that the blood returned into the left ventricle of the heart is changed into arterial blood, and becomes florid [*niteat*]: these considerations prove that the blood purifies itself from things heterogeneous, and nourishes itself from things homogeneous."—*Divine Wisdom*, No. 420.

These considerations also prove that the Intellectual Principle is subservient to the Love-principle; secondly, that the Love-principle cannot receive any other food except what is conducive to its growth or development; and thirdly, that development or expansion is a necessary law of life for that principle.

CHARACTERISTICS OF A HEAVENLY SOCIETY AS CONTRASTED WITH THE CHARACTERISTICS OF CIVILIZATION.

The imperfections of our present state of society cannot be better shown than by comparing it with an angelic society. The characteristic qualities of an angelic society have been described by Swedenborg.

Unity of Interests: First Characteristic.

We read in No. 15 of *True Christian Religion*:

"The Angelic Heaven is arranged into societies, according to all the varieties of the Love of Goodness, which varieties do

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all concentre in one most universal Love, viz., the Love of God." [By Goodness is here meant Use, or a desire to apply one's faculties to the public Good.]

And in No. 8470 of the *Heavenly Arcana :*

"Every one in a society in heaven communicates his good with all who are in the society, and all of the society communicate with every one, hence exists the good of all in common, that is, the common good; this good is communicated with the common good of other societies, whence exists a good still more common, and at length most common. Such is the communication in heaven, and hence it is that they are one."

In No. 405 of *Heaven and Hell :*

"Uses in the heavens, in like manner, are in all variety and diversity, and in no case is the use of one exactly similar and the same with the use of another; thus neither is the delight of one similar and the same with that of another; and still more, and the delights of every one's use are innumerable, and those innumerable delights are in like manner various, but still conjoined together in that order, that they mutually regard each other, as the uses of every member, organ, and viscus in the body, and still more as the uses of every vessel and fibre in every member, organ, and viscus, all and each of which are so consociated, that they regard their own good in another, and thus in all, and all in each; from this universal and singular aspect they act as one."

In No. 8469 of the *Heavenly Arcana:*

"With societies in heaven the case is this: every society has a common good distinct from the good of other societies, every one also in this society has a particular good distinct from the good of another in the society; from the distinct goods of those who are in the society, which are thus various but yet congruous, there is a form which is called the *Heavenly Form;* the universal heaven consists of such forms; those conjunctions are called forms in respect to goods, but societies in respect to persons."

No. 684 of the *Heavenly Arcana :*

"There are three heavens, the first where good spirits are, the second where angelic spirits are, the third where angels are; and one more interior and purer than the other; thus they are most distinct from each other. Each heaven, both the first, the second, and the third, is distinguished into innumerable societies, and each society consists of many individuals, who by harmony and unanimity constitute as it were one person, and all the societies together constitute as it were one man. The societies are distinguished from each other according to the differences of mutual love and of faith towards the Lord; which differences are so innumerable, that it is not possible to recount even the most universal genera; nor is there the least given difference, which is not arranged in the most orderly manner, so as to conspire unanimously to the common one, and the common one to the unanimity of the individuals; and hereby to the happiness of

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all as promoted by individuals, and of individuals as promoted by all; hence, every particular angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature."

It will be seen from the above paragraphs that the Unity of Interests, which is one of the chief characteristics of a Heavenly Society, is exclusively the result of the form into which the society is arranged. I most earnestly request the disciples of Swedenborg to dwell upon that fact with the utmost attention. They seem to have overlooked the great truth, that nothing is more opposed to Heavenly Order or Harmony, than the denial or sacrifice of any one portion of our innate tastes, appetites, faculties, or "goods," to use the New-Church appellation. The development of every taste, every shade of a difference among the opinions, inclinations, and powers of men, is essentially necessary to the constitution of Divine Order.

"Uses in the Heavens are in all variety and diversity, and in no case is the use of one exactly similar and the same with the use of another."—No. 405 of the *Heavenly Arcana.*

And in the same No.:

"When I only thought that two might be exactly similar or equal, the angels expressed horror, saying, that every one thing is formed from the harmonious agreement of several things, and that every one is such as that agreement is; and that thus every society of heaven makes one, and that all the societies of heaven make one, and this from the Lord alone by Love."

I hope that the above quotations may appear conclusive as to this, that all spiritual harmony, the same as all musical harmony, is the result of a previous arrangement of interests, or the goods and truths of those who constitute a church or a society in Divine Order. Such as is the form of that arrangement, is the order of the society, the harmony of its members, and its power either for good or for evil. That the form of a society is most important, results also from No. 200 of *Divine Love:*

"Perfection of forms and perfection of powers make one, for such as the powers are such are the forms, only with this difference that forms are substances, but powers are their activities, wherefore they have both similar degrees of perfection."

Let us now contrast this unity of all interests, which is the chief characteristic of a Heavenly Society, with the relation which the interests of men bear to each other in the present state of civilization.

Justice, Liberty and Truth, dreams of magnanimous hearts, imaginary deities whom we worship only in song! Can you

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ever descend amongst us while Civilization lasts? Perhaps it is as well that you should hide your faces from our iniquitous society. If men were to see your faces, they would shrink back from the sight as the men of old did from the face of Medusa. No, as long as we live in Civilization, our rights must be protected by bayonets and dungeons; justice must sit in court with a two-edged sword; and truth must weep in the garret and suffer the martyrdom of reproach and starvation. In a society where each family is like a fortified camp, defended by vile selfishness and besieged by cares for the present and anxiety for the future, there cannot be any adequate peace or love. How can human nature display its genuine purity and majesty when it is absorbed in sordid speculations and bitter strife? How can Love, Friendship, Religion, prosper in a soil, moistened by the sweat and blood of Humanity? If even the Gospel of Love has extended over this globe like a devastating scourge, shall we then any longer suppose this Society capable of fostering exalted institutions and noble thoughts? How often is the compassionate heart cheated by him who conceals his laziness under the devices of pretended indigence? Who dares to forgive a public insult without avenging it by blood? Will not his meekness be branded with vile names? Will he not be considered as a coward for having loved his enemy and having blessed those who cursed him? Can we speak the truth to the faces of men without being hated and persecuted for our sincerity? Can we rely on our fellow-men without exposing ourselves to the danger of becoming the playballs of their deception? Can we be kind without sacrificing ourselves to the selfishness of others? Can we be generous or magnanimous in society without sacrificing fortune and happiness? There is a conflict of interests throughout society concealed under a conventional guise; Vice, Lies, and Deception, are with most men the means of plundering their neighbors. Look at the position which the interests of men occupy towards each other. The warrior desires battles to immortalize his name by the destruction of cities and human lives; the physician wants epidemical disease in order to collect treasures; the grave-digger must wish the death of his fellow-beings; the lawyer exults in law-suits; the architect looks complacently on a devastating conflagration; the usurer fattens on universal want; heirs desire the death of the testator; the cabman chuckles at abundant rain; the quack is interested in the ignorance and superstition of the public; the wood-merchant prays for a severe winter. All the members of Society are as it were fighting with each other: the servant deceives his master;

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the workman his employer. Whole classes rise against scientific inventions which deprive them of their accustomed occupations for a livelihood and drive thousands to the brink of starvation. And what does philosophy do towards conciliating the conflicting interests? It contents itself with calling upon us to sacrifice those interests and imposes upon us an artificial code of morality which man tramples under foot whenever it suits his convenience. And more than that, Philosophy fans into a blaze the sparks of discord by appointing the conscience of the individual man, informed or not by intelligence, as the highest tribunal before which the great question of right and wrong is to be decided.

The individual conscience is indeed the highest and only legitimate tribunal in our determinations about right and wrong; but it is nevertheless true that the individual conscience judges by the light of the individual reason, and not according to principles that are fixed, immutable and acknowledged by all to be just. To the shame of philosophy it must therefore be admitted, that it has done very little towards drawing a definite line of demarcation between right and wrong by appointing the Individual Reason as the supreme judge over the doings and interests of men; for the individual reason being differently cultivated in each individual, judges differently in each individual on account of the biasing influence which the individual interest must necessarily exercise over the moral sense. Indeed the line between right and wrong changes, like the meridian, with the position of the individual. Every body has rights of his own, and the first right of man is the right to live. Self-preservation is the most sacred law of man; he would sooner wage war against society than renounce his existence; he will claim his portion of the air which is given to all men upon earth; he will claim food, clothes, and a comfortable dwelling, and he will employ all the means in his power, whether of cunning or violence, to secure the satisfaction of those wants. As long as those first interests of Humanity are not conciliated in a scientific manner, it is impossible to fix an accurate and universally recognized standard of right and wrong. So long as all the powers of men do not converge in one focus, so long as the individual man lives torn asunder from Humanity, he will sacrifice the interest of society to his own. Men will perpetuate the combat between opinions and interests. Kings will shed new torrents of blood, and nations will yet destroy each other for the sake of a principle or a caprice; society will prosecute its members and the members will plunder society; the right of one will be defended by sacrificing the rights of

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many; destructive passions will rage among mankind; Envy, Jealousy, Hatred, and Revenge, will send about their serpents and disunite mother and daughter, father and son. Every thing in this civilization is vacillating and contradictory. Ethics is a labyrinth of contradictory systems; religion is a mere mixture of sects that indeed do not actively persecute each other because they are fettered by the civil law, but which nevertheless bear a bitter hatred to each other; and politics continues the mere creature of parties, which become more inveterate antagonists in proportion as the defeat or victory of either is more signal and overwhelming.

Not even the ten Commandments, those pillars of Christian morality, are excepted from the equivocation, the incertitude of Civilization. It stands written: Thou shalt not kill! And is not judicial murder, the murder on the battle field a legal killing? Does not the so-called fashionable world consider duelling as the only tribunal which has the power of washing out an insult? It stands written: Thou shalt not steal! And is it not often said: I would not hesitate to steal a portion of this or that rich man's fortune, if I could screen myself from the prosecution of the laws? Do we not see nations go to war to deprive each other of a parcel of land? And is not the systematic falsification of an infinite number of the products of industry an organized method of plundering and stealing? It stands written: Thou shalt not commit adultery! But where is adultery more common than in the capitals of Civilization? Is not the sanctity of marriage sneered at on the stage, and is it not the fashion that husbands and wives should deceive each other? It stands written: Thou shalt *not calumniate thy neighbor!* But where is there more calumniation and reviling than in political papers? Where are men's motives more misinterpreted and placed in a more odious light than upon the wild political stage of the world?

In this present order of society all things are contradictory; things and men are tossed about in eternal strife; from the first manifestation of the child's will until the period when silvery hair covers the head of man, human life is an uninterrupted series of troubles, of disappointments and painful labor; if some few children of fortune revel in enjoyment, these exceptions only tend to illustrate the sad truth of the general assertion.

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Guarantee of Subsistence: Second Characteristic of a Heavenly Society.

We read in No. 265 of *Heaven and Hell:*

"The angels are clothed freely, they are nourished freely, they have habitations freely."

This second characteristic of a Heavenly Society, shall be contrasted with our present order of society under the following heads:

1. That every thing in Civilization is buyable and saleable.
2. That the individual household typifies man's selfish proprium.
3. That the system of traffic or bargaining is a hindrance to spiritual life.
4. That individual and social regeneration is impossible without an adequate physical subsistence being first secured to man.

1. Every thing in Civilization is buyable and saleable.

In our system of isolated households, man is obliged to buy almost every thing that he wants; he *buys* his shoes, coats, hats, linen, paper, his food, water, wine; he has to pay an enormous rent for his dwelling; he *pays* for his medicine and medical attendance in sickness; he *pays* for the education of his children; he *pays* for the right to worship God; he *pays* for all his spiritual comforts; he *pays* for his amusements; he *pays* for the laws that afford him imperfect relief or protection; in fact he *buys* of society the whole means of living; ever and anon does the hand descend into the pocket to take out one dollar after the other for the purchase of the very necessaries of life; ever and anon does the grocer send in his bill, does the butcher hold out his hand, does the baker remind us of our debt; every day does the wife carry her shillings to the market to buy green or injured fruit, vegetables that have been drying up over night and have lost all perfume, overheated meat that has been fed upon by insects of all kinds; oh, what a loss of time, and what a system of corruption! I once bought a pound of cherries. The man of whom I bought them had several baskets standing before him; of course I chose a kind which I thought deserved a preference. The man after having taken the scales, asked me good-naturedly whether the cherries of another basket which was standing near him, would do as well; he said they were exactly the same, just as [illegible] forth [illegible]plied that I had no objection [illegible] newly off. Upon a further [illegible] I that it was not

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fit to be eaten. Then I perceived the man's manœuvre. On looking at him I saw him and his wife engaged in chuckling over the success of their miserable trick; the cherries which I had chosen were fresher than those he had offered and which he had succeeded in palming upon me. This is no isolated piece of fraud. Such things occur in a thousand different forms in all the shops and stores of Christendom. This cheating and falsifying is the unavoidable result of that system of individual buying and selling which is *necessarily* established in Civilization; besides, it exposes thousands, nay millions, to the alternative of either perishing from starvation, or living on public charity in case they should lack the means of paying for the scanty necessaries which, even in the most favorable circumstances of their lot, are the highest physical enjoyment they can attain.

2. The individual household typifies man's "selfish or infernal proprium."

This is shown by the following paragraphs from the *Heavenly Arcana:* No. 210 shows what Swedenborg generally understands by man's proprium:

"That it may be known what proprium is, let it be observed, that man's proprium is all evil and the false, originating in self-love and the love of the world, and that he believes in himself and not in the Lord and the Word, and supposes that what he cannot conceive sensually and scientifically is nothing: thence come nothing but the evil and false, and thus he sees all things in a perverted view; what is evil he sees as good, what is good as evil; what is false as true, and what is true as false: the things which exist he supposes to be nothing, and what is nothing he supposes to be all: he calls hatred love, darkness light, death life, and vice versa: persons of this description are in the Word called lame and blind. This then is the proprium of man which in itself is infernal and cursed."

From this paragraph it clearly appears that every thing good and true is from the Lord, and that every determination or direction of man's individual will and understanding is evil and false. The man of the world lives in this proprium or desire of being guided by the light of his own understanding, without the slightest belief that God has provided for the management of all our earthly interests:—a code of supremely good, universal, and eternal laws. That the man of the world lives in that evil proprium will be seen from the following paragraph of the *Heavenly Arcana,* No. 141:

"Proprium, with the corporeal and worldly man, is his all: he knows nothing else but proprium, and, as was said, if he should lose that, he would think himself to perish."

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The man of the world lives altogether in the external; his inward life is buried in the enjoyments of the body, in parties, dinners, and in the desire of accumulating wealth. These delights of the body are the great ends for which the man of the world lives. The Celestial Man by no means rejects those gratifications, but they are to him incidental, not principal—they are simple means of manifesting and elevating his spiritual life; there is in him a celestial proprium or a life from the Lord, to which all earthly interests and joys are indeed indispensable but subservient. That the celestial proprium or the life from the Lord ceases to exist as soon as it is absorbed by the proprium of the External Man, will appear from No. 159 of *Heavenly Arcana:*

"But it is not easy to see how these things are, unless it be known what is the state of the Celestial Man: the state of the Celestial Man is such, that the Internal man is distinct from the External, and indeed so distinct, that he perceives what things belong to the Internal, and what to the External, and how the External is governed by the Internal from the Lord: but the state of the posterity of this Man, because it desired a proprium, which is of the External Man, was so changed, that they no longer perceived the Internal Man to be distinct from the External, but as if the Internal was one with the External; for such a perception takes place when proprium is desired."

That this external, worldly or selfish and evil proprium is typified by the individual household or the isolated family, will be perceived from No. 7367 of the *Heavenly Arcana:*

"Self-love prevails with man, that is, man is in self-love, when in those things which he thinks and does, he does not respect his neighbor, thus not the public, still less the Lord, but only himself and those with whom he is more immediately connected, consequently when he does all things for the sake of himself and his connections; and if for the sake of the public and his neighbor, it is only for the sake of appearance.

"It is said for the sake of himself and his connections, because he with his connections, and his connections with him make one; as when any one does any thing for the sake of his wife, children, grandchildren, sons-in-law, daughters-in-law, he does it for the sake of himself, because they are his connections; in like manner he who does any thing for the sake of relations and for the sake of the friends who favor his love, and thereby conjoin themselves to him, for by such conjunction they constitute one with him, that is, regard themselves in him, and him in themselves."

And from No. 157 of the same work:

"'*Because bone of bones, and flesh of flesh,*' signifies the proprium of the External Man, in which is the Internal; in old time

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all those were called bone of bones, and flesh of flesh, who could be said to be one's own (*proprii.*) and were of one house, or of one family, or in any relationship; Jacob was called by Laban, 'Surely thou art my bone and my flesh.' Gen.: 29: 14, and his mother's brethren, and the family of the house of his mother's father, by Abimelech, 'Remember that I am your bone, and your flesh,' Judges, 9: 1, 2, 3; the tribes of Israel also say of themselves to David, 'Lo, we are thy bone and thy flesh,' 2 Sam. 5: 1."

And yet it is upon the individual household that our whole social system revolves. It is time that the real friends of Humanity should dare to lay bare the insidious falsity and the hidden selfishness of the isolated family, which has for thousands of years been enveloped with the drapery of sanctity, goodness and love. It certainly may most readily be admitted that the bosom of the family has heretofore been, and is now, the only refuge from the snares and the chilling selfishness of a wily and corrupt world; but if the family-life be looked upon as the highest end of man's endeavors, then it begets littleness of mind and selfishness of heart; it threatens to weaken and even to absorb the lofty passions which may exist in man's heart *together with* the love of a wife and of his offspring; the family-circle is no sphere for an exalted Friendship, to Humanity, no sphere for a lofty yet true Ambition. All spiritual relationship which is infinitely higher and truer than the bonds of mere consanguinity, remains unregarded and undeveloped in the family. According to No. 685 of the *Heavenly Arcana:*

"Consociations in another life are wonderful, and are comparatively as relationships on earth, in that they are acknowledged as parents, as children, as brethren, as kinsfolk, and as relations: according to such differences is their Love: the differences are indefinite, and the communicative perceptions so exquisite, as not to admit of description; no respect at all being had to parents, children, kinsfolk, and relations on earth, nor to any person, whoever he might be, consequently not to dignities, nor to riches, and the like, but only to the differences of mutual love and of faith, the faculty of receiving which they had received from the Lord when they lived in the world."

Spiritual relationship, sympathy springing up from similarity of taste, inclination, affection, is the highest form of Love; but it is completely choked by the narrow exclusivism of the family. Still let no one cry out that I wish to see the family-tie loosened or perhaps destroyed. On the contrary, I wish to see it not only preserved but I wish to see it become infinitely more holy than it is, and truly indissoluble. I wish to see the family become the abode of innocence and peace,

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whereas it is now but too often the seat of angry strife and almost always the haunt of care. And I wish to see the members of a family live together without being ever subject to the sad necessity of parting with each other. It is a curse of civilization, that it inevitably scatters to the four winds of heaven the beings upon whose union civilization is constructed, and that it mercilessly tears asunder the only social affections which are permitted in this arrangement of Society to be cherished.

3. The system of individual bargaining is destructive of all spiritual life.

Nothing is more contrary to the spirit of the Doctrine of Charity as taught by Swedenborg than the necessity under which we are all laboring, of exacting a compensation for the services which we may render to our fellow-men. The Doctrine of Charity teaches that man shall, from the mere love of use, place all his powers at the disposal of his fellow-beings, and that he shall not do so with a view of obtaining a compensation for his labor. If my use consist in making shoes, in cultivating flowers, in teaching the young, Charity, as the New Church understands it, requires that I should make shoes, cultivate flowers, instruct the young, without any other motive than to make myself useful to others and to derive happiness from that devotedness to the public good. This is the charity practiced in a Heavenly Society. "In Heaven," says Swedenborg, No. 393 of *Heaven and Hell:*

"There are so many offices, and so many administrations, and also so many employments, that they cannot be enumerated on account of their abundance; in the world there are respectively few: all, how many soever there be, are in the delight of their work and labor from the love of use, and no one from the love of self or of gain; nor has any one the love of gain on account of life, because all the necessaries of life are given to them gratuitously, they are housed gratuitously, they are clothed gratuitously, and they are fed gratuitously; from which it is evident, that those who have loved themselves and the world more than use, have not any lot in heaven."

The love of use or of charity can never be attained by man, to the extent it is indicated in the preceding paragraph, so long as money is the *necessary* means of procuring the necessaries of life, and the great standard by which the services which we render to our fellow-men must be measured. We must either consent to starve and to beg, or to exact money for every little service we perform. And this necessity of exacting money for our services, begets finally the habit of expecting it, and makes us decidedly unwilling to perform uses for our fellow-men if we are not adequately

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paid for the trouble. How degrading, how absolutely false, must this miserable system of individual compensation appear to all generous and true souls! They, indeed, are the victims of this heartless and ungodly bartering of talent and affectionate devotedness. Friendship, persevering zeal, conscientious solicitude, every true and noble feeling of the soul, becomes an article of trade under the abject system of monetary valuation. For a shilling a day the Swiss sells his blood to a foreign chieftain; for a piece of gold the bandit becomes the instrument of murderous revenge; for the sake of money we steal, swindle, lie, and practice every kind of black and abominable villany. There cannot be, there never will be even a dawn of spiritual life, so long as the necessity of money continues. So long as we are obliged to stretch forth the left hand, for the purpose of receiving money for the services that we have performed with the right, man will be a mere brute, refined if you choose, but a brute to all intents and purposes.

4. No regeneration is possible, without an adequate physical subsistence being first secured to man.

By regeneration, Swedenborg understands the complete and universal expansion of our good affections, the integral and spontaneous development of all our intellectual faculties, and the healthy and harmonious exercise of all the bodily senses. Regeneration is impossible, so long as man is not furnished with an abundance of material and spiritual riches; these riches are the food of the soul that is to be regenerated.

"As to what concerns the food of man," says Swedenborg," in No. 677 of *Heavenly Arcana:* "who is to be regenerated, the case is this: Before man can be regenerated, he must be furnished with all those things which serve as means, with the good and delightsome things of the affections, as means for the will; and with truths from the word of the Lord, and also with confirming things from other sources, as means for the understanding; before man is furnished with such means he cannot be regenerated; such things are meats or food: and this is the cause that man is incapable of being regenerated until he arrives at adult age; but every man has his peculiar, and as it were, proper food, which is provided for him by the Lord, before he is regenerated."

From the following paragraph it may be seen that regeneration is impossible, so long as man is obseded by the cares of life. No. 8247 of the *Heavenly Arcana:*

"Worldly things, are the things which induce sadness and anxiety into minds, and thence into faces."

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No. 6648 of the *Heavenly Arcana:*

"The growth of truths is indeed small during man's life in the world, because obstructed by cares for food and raiment, and for other things, but in the other life it is immense."

No. 939 of the *Heavenly Arcana:*

"As to what concerns that blessedness (the blessedness of heavenly peace) it cannot easily be described, by reason that it is internal, and seldom in any case manifests itself in the body, thus seldom to the sense, for man, during his life in the body, has a distinct sensation of those things which exist in the body, but a very obscure one of those which exist in his spirit, for worldly cares, whilst man is in the body, are an impediment."

From these remarks against worldly cares, it must not be inferred that man ought not to have any. Worldly cares are absolutely necessary. But the present constitution of society is absolutely dead to the demands of man's nature, and gives him nothing except what he wrests from its iron grasp, by dint of cunning and suicidal labor. In the presence of that melancholy and absolute improvidence on the part of society, it becomes man's first and most sacred duty, in the language of Swedenborg, No. 6934 of the *Heavenly Arcana,*

"To provide for himself the necessaries of life, viz., food, raiment, habitation, and several other things which the necessities of civil life, in the country in which he lives, require; and this not only for himself, but also for his family and dependents; and not only for the present time, but also for the future."

These are the first and most important interests of man; those ever returning necessities upon which depends the preservation of human life, those tyrannical wants which man will satisfy, even with the flesh and blood of his fellow-beings. We have seen mothers slaughtering their children, and with their flesh satisfying their own hunger. We have seen men throwing themselves like famished tigers upon the graves of the dead, and filling their emaciated bodies with a deleterious food, rather than to die of the pangs of hunger. These necessities of the body are irresistible, and powerful enough to degrade man below the beast. "The Sensitive Principle constitutes the all of life." No. 4623 of the *Heavenly Arcana.* However contemptuously our philosophers may look down upon the wretch that is writhing in the dust, and seeking a little coarse food wherewith to refresh the marrow of his bones; however vehemently our moralists may fulminate against the insatiableness of man in accumulating riches, man will continue to seek food and

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to gather riches, and to his spiritual rulers he will prove that they try, as well as he, to make a living by their exertions, the moralist by compiling moral precepts, the man of business by heaping merchandise on merchandise. It is the law of self-preservation which impels man to work in dark and gloomy halls, or in the burning heat of the sun; it is the law of self-preservation which bids man dive into the abyss of the ocean or creep into the womb of the earth; which bids him encounter the terrors of unknown seas, the wild crags and the glowing sands of the desert. Vices and crimes spring from man's bondage to that law. A father will become a robber and murderer, to procure bread for his starving children; a mother will sell the innocence of her daughter to shield herself from want; a tyrant will surround himself with dungeons and scaffolds; a conqueror will send his legions to frightful deserts, or bury them amidst fields of ice, in order to found the security of his throne on the ruins of his enemies. The creation of wealth, and the preservation of the property acquired, are the direct aim of human labor and legislation. A sub-treasury or a national bank, free trade or a protective tariff, the distribution of the proceeds of the public lands among the various states, or the concentration of those proceeds in the hands of the federal government: the only and direct object of all those conflicting political theories, is the creation of wealth, the protection and preservation of property, the securing to every body the means of earning a livelihood. Why, "two dollars a day and roast beef," we have seen inscribed on the flags that were waving at our late presidential election. In proportion as there is plenty in the land, in proportion as commerce flourishes, as food is cheap and labor abundant, does the popularity of the government increase, is the public credit is strengthened, the moral character of the people elevated, and happiness smiles in the looks of men. If our present legislators were to enact laws which, without violating a single one of the established and universally recognized rights of property, good morals and religion, would secure to every citizen the daily enjoyment of substantial and wholesome meals, even although he should not have any money to buy them with, our moralists might fulminate ever so much against the base tendencies of legislation: the good instincts of human nature would impel the press to hold up to public admiration, a government which should realize so much comfort and satisfaction. Now, although this may seem a joke, man has a right to ask of Society the means of earning a comfortable livelihood, in other words, man has *a right to labor*. Man is born with passions, faculties, desires, which

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claim freedom of development, as a right inherent in their nature. While man enjoys that right, he fulfils his duty towards society; he contributes to the wealth of the human family, by developing his natural talents; he *labors*, for the active development of his natural faculties, the active exercise of his power, is labor; it is the only kind of labor which man is bound and willing to perform, and the performance of which constitutes for him true freedom, and is alone conducive to real happiness. If society guarantees to me a livelihood, I am bound to earn it; but society cannot impose upon me a labor, for which I have neither fitness nor taste. Nobody has a right to make of me a musician, if I wish to be a shoemaker or a tailor, nor is it just that I should be forced to abstract studies, if my genius craves mechanical pursuits. Not only would the imposition of a labor for which man has neither aptitude nor taste, be a monstrous tyranny, but it would also be against all sound economy; it would be a waste of time, it would be paralyzing the really productive energies of man, it would make him dissatisfied with his lot, he would try to change his position, would lose his time, loathe his work, and in the paroxysm of his deep-rooted indignation, he would perhaps rebel against an order of society which compresses his energies, and reduces him to a beast of burden. And such, however, is the condition of labor in our society. Labor is the destiny of man upon earth, but upon labor is heaped the curse of God and man. Labor should be for man a condition of liberty, and a source of the highest and purest enjoyment, but it is for him a condition of slavery, and of the deepest degradation. Labor should exalt man, but it degrades him beneath the beast; labor should unfold all the powers of human nature, but it stifles them under a deadly weight. Who would labor if he could avoid it? who would undergo the drudgery, the disgusting monotony of the labor of civilization? Who would not fly from it as from a venom-breathing monster, if necessity and the whip did not assist him in overcoming his innate antipathy? And yet, man cannot exist without some kind of activity, without motion; as the bird flies through the air, the fish swims in the water, the lion roves amid the glowing sand of the desert, so must man move, develop his powers according to the laws peculiar to his nature. Man cannot sit still; he would die if he were deprived of motion; but man does not move like the animal, by the impulse of a simple instinct; man's motion is of a higher nature; man moves to obey a passion, to materialize an idea, to satisfy a want, according to a well concerted plan. This kind of motion is a move-

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ment of the mind, manifested and represented by corresponding or analogous material forms; that kind of motion is natural to man; he seeks it, he cannot exist without it; it is the supreme condition of his liberty, and infallibly leads to goodness and peace.

All labor is performed by Groups of Individuals, united by a similarity of Taste, or Affection, and enjoying the faculty of alternating from Group to Group, as Inclination leads them: —Third Characteristic of a Heavenly Society.

That all labor is performed by groups of individuals, will appear from No. 8003, of *Heavenly Arcana:*

"The Angelic Societies are all distinct amongst themselves according to goods, and this in the genus, in the species, and in the particular; they are consociated who are in similar good; the reason why these make one good is, because every one exists not from one, but from several, for from several (things or principles) but still agreeing together, is effected a form, which makes one by harmony, in heaven by spiritual harmony, which is that of the goods of Love." [That Good signifies every man's special use or work of charity, or mode of being useful to the neighbor, has already been remarked in various places.]

And that the bond which unites the members of the group is Love or spiritual sympathy, will appear from No. 44 of *Heaven and Hell:*

"Like ones are as if of themselves carried to like ones; for they are, with their like, as with their own, and as at home; but with others as with strangers, and as abroad."

From the following paragraphs it will appear that all monotony and sameness are banished from the Spiritual world, and that the inhabitants of that world enjoy the power and the right of changing their states of existence, modes of thinking and feeling, as often as they desire to experience different sensations.

No. 8426 of the *Heav. Arc.:*

"In the Spiritual world there are perpetual changes of state, and all the inhabitants of that world pass through those changes; the reason is that they may be continually perfecting, for without changes of state, or without various things continually succeeding each other in order, they who are in the Spiritual world are not perfected."

No. 158 of *Heav. and Hell.*

"I have been informed from heaven why such changes of state are there; the angels said that there were several causes. The first is, that the delight of life and of heaven, which they have from Love and Wisdom, which are from the Lord, would

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by degrees lose its value, if they were continually in it; as is the case with those who are in delights and pleasantnesses without variety. Another cause is, that they have a proprium as well as men, and that this is to love themselves, and all who are in heaven are withheld from it by the Lord; so far they are in Love and Wisdom. But so far as they are not withheld, they are in the love of self; and that because every one loves his own proprium and is attracted by it, that they have changes of state, or successive alternations. A third cause is, that thus they are perfected, since they thus become accustomed to be held in the love of the Lord, and to be withheld from the love of themselves; and also that the perception and sensation of good becomes more exquisite by the alternations of what is delightful and undelightful."

Now let us contrast this characteristic of a Heavenly Society with Civilization, and let us examine how far Civilization secures to every man the right to perform that kind of labor for which Nature has given him fitness and taste, and to perform it in the manner which his individual genius may prefer and in the society of individuals where he may find full scope for his social affections.

Let Civilization appear before our tribunal and give an account of the mode in which it employs the powers and talents of human nature. Look at the laborer in Civilization! Does he work from taste and a corresponding aptitude? Can we reasonably suppose that the chimney-sweep should be fit for no other occupation than handling a filthy broom and inhaling the soot of chimneys, or that the Irish laborer who now cleanses our streets should have been providentially adapted to nothing but his stupefying and degrading occupation? Can we suppose that the butcher should have no higher and nobler instincts than to shed the blood of animals; that the sailor should be capable of nothing but pulling braces and reefing sails; that the shoemaker should have been predestined for crouching on his miserable stool, or the tailor for crossing his legs on a board? Can we imagine that the farmer should be fit only for drawing a plough and threshing corn, or that the clerk should see no more interesting, no more exalted objects for the activity of his mind than the figures of a ledger? What? This human nature, this reflex of the infinite powers of God, fit for nothing but one everlasting monotonous drudgery? Laborers of Civilization! Are your minds satisfied? Do not the affections of your hearts crave a more exalted development? Is there nothing, not one other function in domestic or agricultural labor, not one in art and among the various trades of man that you would be willing and happy to attend to, if those functions were properly marked out,

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specified, and placed within your reach? Would you not desire to vary now and then your occupation? Have you chosen the trade you are doomed to pursue, of your own free choice? Have you not, in most instances, been determined to the adoption of your present business by the influence of parents, by the absence of more congenial objects for your activity, by the necessity to provide means for a future livelihood? Is it not legitimate to suppose that the man, who from inclination manufactures elegant furniture, should feel interested in the history of the wood which he uses for the purposes of his art, that he should become interested in the production of that wood, and that his attention should gradually expand over a vast portion of the natural kingdoms? Or why should not the man who finds pleasure in preparing covering for our feet, be interested in the history and the preparation of leather? Why should not a noble ambition impel him to improve the usual mode of tanning, to discover the influence which food may exercise on the quality of the hides, and to enrich the science of practical zoology by new and valuable suggestions? I have known, in Germany, a distinguished professor of natural sciences, who prided himself in having manufactured with his own hands some beautiful instruments of physical science; and how many more learned men, after having heated their brains by abstruse speculations, and who, in our present social incoherency, must seek the relaxation for which they are panting in the monotonous and insipid walk, how many of our learned men would rejoice to exercise their mechanical skill in manufacturing the instruments with which experiments were to be performed or measurements to be effected, if the manipulations which the fabrication of instruments renders necessary, casting the metal, filing, polishing, were placed within their reach? No, indeed; when we see a human being watching a revolving spool for eighteen hours out of twenty-four, when we see man inhaling the murderous dust of metal through the livelong day until the number of his years is accomplished; or when we see him incarcerated in the womb of the earth, filling his lungs with mephitic air until the livid hue of clay has effaced the ruby tinge of health and the beaming glory of his eye, we may rightfully accuse Civilization of compressing man's varied powers, of mutilating his physical and mental energies, of reducing him to a state of mind where he is utterly unfit for elevated moral perceptions. And what is there to soothe his misery? Can his social Affections be developed in the society of beings equally stupefied with himself, and alike insensible to the tender whisperings of Love, the thrilling accents of Friend-

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ship, the sweetness of parental solicitude, the exalted aspirations of Ambition? Is the chilling face of an employer calculated to comfort his wearied soul? Indeed we have no reason to wonder that the wretch who is pressed down by beastly labor, should sneer at the high-sounding precepts of moral philosophy? Can we find fault with him for not loving his fellow-men, among whom he walks about neglected and despised on account of the filthy rags which form the badge of his industrial bondage? Shall we find fault with him for loathing the rich miser who locks up his treasures in impenetrable strong-holds, and who would not even give him tools wherewith to earn his bread in the sweat of his brow? Ay, when he sees noble and useful industry despised; when he, the originator of art and refinement, sees himself excluded from honorable society; when he sees the speculator, the gambler, throw thousands on a chance and sees torrents of gold flow back into their worthless hands; when he, the loving husband, the faithful father, the honest citizen, the industrious and useful laborer, must suffer himself to be weighed in the balance, and to be considered worthless on account of his empty pockets and the rough skin of labor which covers his hands: shall not the spark of human dignity which may yet be glowing in his bosom consume him with a deep and magnanimous indignation, and induce him to curse a Social Order where Vice and Cunning are triumphant, and Virtue and Industry are rewarded with scorn and contempt? Oh friends of man, ye who preach abstinence from all artificial excitement, I praise your efforts; let liquor be abolished, let even the generous juice of the grape be excommunicated; but say, I ask you in all sincerity and good faith, will you condemn the man, who, after having endured a most horrible compression of his being by hard, filthy, monotonous and disgusting labor, suffers his nature to react, plunges into the vertigo of intoxication, and drowns self-command and solicitude for his family in the whirlpool of sensual excitement?

Freedom of Love and Freedom of Industry secured to Woman:—Fourth Characteristic of a Heavenly Society.

From No. 316 of the treatise on *Conjugal Love* it will be seen that the Divine Marriage of the Good and True exists for woman as well as man; in other words, woman as well as man has a will and a corresponding understanding, and to be truly and fully a woman, she must be permitted to act out her will agreeably to her understanding, and she must be permitted to do so in the minutest particulars of her daily life.

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"In things the most particular with man, as well male as female, there is a conjugial; but still one conjugial with the male, and another with the female; also, that in the masculine, conjugial is what is conjunctive with the feminine conjugial, and the reverse, even in things most particular; this he [the angel] confirmed by the marriage of the will and the understanding in every one, which two act together upon the most particular things of the mind, and upon the most particular things of the body; from which it may be seen, that in every substance, even the least, is the conjugial."

And that woman is not divinely bound to acknowledge any other marriage-bond except the bond of free and spontaneous love, results from the following beautiful paragraph of *Conjugal Love*, No. 229:

"*The Lord provides similitudes for those who desire love truly conjugial, and if they are not given in the earths, he provides them in the heavens.* The Divine Providence of the Lord is most particular and most universal concerning marriages and in marriages, because all the enjoyments of heaven stream forth from the enjoyments of conjugial love, as sweet waters from the stream of a fountain; and that on this account it is provided that conjugial pairs be born, and that these are continually educated, under the auspices of the Lord, for their several marriages, both the boy and the girl being ignorant of it; and after the completed time, then that marriageable virgin, and then that young man fit for nuptials, meet somewhere as if by fate, and see each other; and that then, as from a certain instinct, they instantly know that they are partners, and, as if from a certain dictate within, think in themselves, the young man, that she is mine, and the virgin, that he is mine; and, after this has been seated for some time in the minds of both, they deliberately speak to each other, and betroth themselves; it is said, as if from fate, instinct and dictate, and it is meant from Divine Providence, because, while this is not known, it appears thus; for the Lord opens internal similitudes, that they may see each other."

Now let us contrast the condition which God designed for woman, with her real condition in society.

The redemption of woman from her present state of bondage is worth the most untiring efforts of all generous men. As long as woman is doomed to do the enervating, the soul-compressing drudgery of isolated households, the patching and darning, the sweeping and dusting; as long as she is doomed to pollute her delicate hands with the filth of the washing-tub, and her olfactory organs with the loathsome odors of our kitchens; as long as woman is doomed to consider him who marries her, as her benefactor and protector, believe me, my reader, there is no true liberty, no salvation for man. The

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liberty of man conditionally implies the liberty of woman. Woman must be allowed the free exercise of her powers, she must be allowed a voice in the management of her interests, in the use she is to make of her time, in the enjoyment of her social affections, in the discussion of the public interests of the township or city, where she resides; in one word, woman must be allowed to regulate her existence, to determine the functions of labor which she would be glad and willing to perform, to lay down the rules by which she is to live as a wife, a mother, and a member of the commonwealth. Oh, I would not have woman take a seat in a political assembly, in the legislative halls of our republics and constitutional monarchies; I would most strenuously oppose her ears being ever polluted by the unchristian vituperations, the unhallowed strife, the systematic denunciations and calumnies of drivelling politicians; I never would allow woman, if the exercise of her political rights depended upon me, to approach the threshold of places upon which posterity will look as pandemoniums of Satan, as the dreary and heart-chilling monuments of the discords, the jealousies, the perverted passions and the base and ungodly intrigues of Civilization. What I claim for woman, is not a political privilege, a seat in Congress, the right to poll her vote or such like usages, which man would be foolish to grant, and which he could not grant without debasing still more the character of woman, without lessening, by this contact with the pestiferous miasm of political strife, the respect which he is instinctively, not politically, led to bestow upon her; without increasing to a fearful extent the moral degradation of the race. What I claim for woman is the free expansion of her natural gifts, the independent exercise of her mind, the spontaneous manifestation of her sentiments; what I claim for woman is the enjoyment of her love, without which woman's life is a blank. It is time that woman should be elevated to that social grandeur for which she is ever panting, and which man, in obedience to his noble instincts, cannot fail in realizing for her. Oh woman, glorious manifestation of the all-pervading Spirit, solace and comfort of him whom thou lovest, how long shall we yet behold thee dragging about thy withered neck the chains of labor; how long shall we behold thee dispossessed of freedom for thy noble aspirations, with thy head drooping like the head of a beast of burthen, bartering thy sacred birthright, Love, for the certainty of a mere material existence, or, when hunger gnaws on thy body or the anguish of abandonment on thy mind, selling thy innocence for gold, for gold administering to the degenerate appetites of man! Oh, ye legislators of society, who attempt to regulate human nature by repressive penalties,

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do you not see that inflictive penalties cannot check the disorders of love? What! you do seriously mean to regulate by legislative measures the ever-active influence, the ever-stirring agency, the subtle, exciting, ever-impelling magnetism of love? What! do you mean to prevent woman, breadless, friendless, homeless woman, from abandoning herself to the pollutions of sin, by the terror of penalties which she only sees at a distance, while the shadow of death is hovering around her affrighted senses, while her nerves are quivering with the dread of starvation or a beggar's shame? What! do you mean to intimidate woman, born in shame, and reared in the presence of Vice, from consecrating her body to a polluted but convenient love, when this love appears to her the only means of saving her slender limbs, her delicate muscles from hard labor or domestic servitude? What! do you mean to stifle by coercive measures the heart of woman; do you mean to force her into attachment to a brute of a husband, ever lifting his foot to crush the tenderest blossoms of her heart in the dust, while the friend of her soul, the man at whose sight all the chords of her heart vibrate with genuine, spontaneous, irresistible love, is at her feet, doing homage to her beauty, inflaming her imagination by the eloquence of a lover's praise and by the comparison of future happiness with present woe; assailing her virtuous efforts by the ghastly look of despair, the winning smile of adoration, the bold determination of moral right, by all the influence which love commands and love is so willing to yield? Wise men, it is well for you to protect virtue and to elevate the moral condition of the human race, but if you mean to regulate the development of love by meeting its excesses with inflictive penalties, you over-estimate your power. The plighted faith of woman is violated now as much as it was before you enacted your foolish and inefficient laws for the repression of immorality; female virtue continues to be offered for sale to the highest bidder. And this cannot be otherwise; as long as the causes of female degradation exist, as long as woman, instead of being the free and glorious partner of man in the tenure of this planet, is doomed to be a mere nurser of children, a drudge, a beast of burthen, it must be so, even so. Let us secure to woman freedom of industry and love, and she will be great and good. It sickens my heart to dwell any longer on the forlorn, the miserable condition of woman in civilization; the time will come when the glory of her Maker will beam from her brow, when she will tread this beautified earth like a Goddess among Gods!

The St. Simonians are perfectly correct in their notion that redemption must come from woman; but they fail in realizing

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their doctrine. It is not *a* woman that will redeem mankind; it is woman as the type of the Affective or Passional Principle that will complete the act of redemption which Christ has begun and which will be ended in his name. Woman's destiny consists in living that life which the understanding of man prepares for her; she has always lived according to man's dictates, and she will always do so even in the highest periods of social harmony. Woman must either suffer or enjoy; it is not her province to take an active part in the great moral struggle of Humanity for the conquest of liberty and happiness. Man must do the fighting; man's reason must prepare, develope and organize the life of passion, of which woman is the living type. Certainly, when the life of passion shall have been fully organized, it will expand in all its fulness, truth, and beauty; and then woman will govern, man will live of woman's life; for woman is love, man will not be happy except in loving woman, in living for woman; it is through woman that the Divine will flow into him, that his understanding will be ennobled, purified, and led to God, who is Love and Wisdom.

Children voluntarily demand instruction, and consider it as the highest gratification which they can possibly enjoy:—Fifth Characteristic of a Heavenly Society.

The condition of Childhood in the Spiritual world may to a certain extent be gathered from the following paragraphs from *Heav. and Hell*, No. 332:

"Infants as soon as they are raised up, which is done soon after their decease, are taken into heaven, and delivered to angels who are of the female sex, who in the world tenderly loved infants, and at the same time loved God; these because in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also from an innate disposition, love them as their own mothers. There are as many infants with each one, as she desires from a spiritual parental affection."

No. 334:

"How infants are educated in heaven shall also be told in a few words. From their tutoress they learn to speak; their first speech is merely a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the ideas of thought from the affections give expression to all angelic speech, on which subject see its proper article, 234—245.

"Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the hings of heaven flow into them at the same time, by which their

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interiors are opened, and thus they are daily perfected. After this first age is past, they are transferred into another heaven, where they are instructed by masters; and so on."

No. 336:

"Infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledges of Good and Truth, and this according to all heavenly Order; for the very least things of their disposition are known to the Lord, wherefore according to all and such of the movements of their inclinations, they are led to receive the Truths of Good and the Goods of Truth."

No. 337:

"How all things are insinuated into them by delights and pleasantnesses, which are suited to their temper, has also been shown to me; for it was given me to see infants handsomely clothed, with garlands of flowers around the breast, resplendent with the most beautiful and heavenly colors, and also around their tender arms. Once it was also given me to see infants with their tutoresses, together with virgins, in a paradisiacal garden, ornamented not so much with trees as with laurel-espaliers, and thus porticoes with paths conducting towards the interior parts; the infants themselves were then clothed in like manner, and when they entered, the flowers above the entrance glittered most beautifully. Hence it may be manifest what delights they have, and also that by pleasantnesses and delights they are introduced into the goods of innocence and charity, which goods are continually insinuated into them from the Lord by those delights and pleasantnesses."

No. 343:

"The spirits that were with me could not refrain from leading them to speak (the Infants); such desire is innate in spirits; but it was as often observed that the infants resisted, not being willing so to speak; the resistance and repugnance, which was with a species of indignation, I have often perceived. And when any liberty of speaking was given them, they said only *that it is not so:* I have been instructed that such is the temptation of infants, in order that they may learn and get accustomed not only to resist what is false and evil, but also that they may not think, speak, and act from another, consequently that they may not suffer themselves to be led by any other than the Lord alone."

No. 335:

"Infants are instructed principally by representatives adequate to their capacities, the beauty of which, and at the same time the fulness of wisdom from within, exceed all belief; thus by degrees intelligence is insinuated into them, which derives its soul from God."

From the preceding paragraphs, concerning the education

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of infants in the Spiritual world, four great facts shine out like so many jewels:

1. Infants love their teachers.

2. Infants are educated by delights and pleasantnesses, and the communication of all knowledge proceeds from the external to the internal, or from the material to the spiritual.

3. Infants are instructed, always to follow the bent of their innate inclinations, and to resist every thing contrary to their affections.

4. Representatives are the principal means of instruction.

It is in contrasting the education which infants receive in the Spiritual world, with the education which they receive in Civilization, that I shall find the most abundant scope and the justest reason for launching against our system of society the bitterest criticism. "There were seen," says Swedenborg, in No. 2125 of the *Heavenly Arcana*, "some children who were combed by their mothers so cruelly, that the blood followed the comb: by which was represented that such is the education of infants at this day."

The condemnation expressed by that representative, against our present system of education, is strong enough to excite every feeling heart against the cold-blooded cruelty which is daily and hourly practised against childhood, under the name of education. But, inasmuch as the subject is all-important, and deserving of the most minute investigation, I shall extend my critical remarks a little further. Of the oppression which weighs upon all classes of society, a vast portion is borne by childhood; and if it were only to give our children more freedom, and to secure to them a more practical and truly useful education, we ought to speculate on the means of correcting the abuses of our social arrangements. Let us devote a few moments to examining into the systems of education which we have thought fit to adopt. Those systems depend entirely on the arbitrary disposition of the educating agent. Did you ever reflect on the monstrosities of the systems, which are held up to the world as the most brilliant creations of modern genius? Speculations, abstractions, exact sciences, every thing is crammed into a so-called plan of studies, and the human mind is compelled, by royal ordinances, to store it up as merchandise for future use, without considering whether such an opportunity will ever occur, or whether that superabundance of food is not more calculated to weaken than to invigorate the intellectual powers of man. Think of a farmer who wishes to reap corn, wheat, oats, in a successive series of years, and who would sow all

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those grains at once in the same field, in the expectation of reaping, at his command, corn in the first year, wheat in the second, oats in the third; would you think him to be a wise man for such a wonderful invention? And if you cannot but condemn so much absurdity and subversion of Nature, can those, who press the human mind into their arbitrary systems of development, have more claim to your consideration? None of those who direct the manifold contradictory systems of civilized education, ever suspected that there is no such thing as disciplining the human mind; they never suspected that every human mind is founded upon laws as incontrovertible as the laws of the universe; they never suspected that there is no such thing as acting upon the human mind, unless that action take place in conformity with the primordial conditions of its nature. Have they, to this very day, endeavored to interpret the antipathies which, at every moment, are roused in the young mind? Have they been able to see, that, from the first manifestation of the will, their false methods grasp the childish mind, in order to force all its elements into a subversive mode of development, subversion which is manifested by manifold rebellion, disobedience, idleness, impertinence? Philosophers, indeed, have been aware that there is evil; they have weighed those phenomena of subversion in the balance of their conceited ignorance, and they have launched them as so many accusations against that perverted nature which emanates from the eternal, from the pure fountain of truth, justice, and love. Was it not their duty to see in those phenomena so many condemnations of their own dogmas of ignorance and pride, of their tyrannical encroachments upon the sacred and *imprescriptible* rights of human nature, which rises against usurpation, and yields only to the sway of its own constitution? Feed the mind with Latin when it demands a lively picture of history, or give it a dose of metaphysics when it desires to ramble on the Parnassus? There is a fearful subversion of Nature, when we see the face of the pedant fall into contortions of indignation at the fulness of that native energy which impels the childish mind to struggle against the bonds that impede its power of expansion; there is subversion of Nature, when we see the rising generation penned like sheep in gloomy halls, without any regard for individualities, all forced into the same formulas of activity, into one levelling mode, true bed of Procrustes, overstraining the feebleness of the infant, cramping the giant mind into dwarfish clothes, bidding the fiery temper plod along with the phlegmatic mood, and hurling the latter into the rash mode of the former. Confusion of characters,

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confusion of powers! Childhood, the cradle of friendship, the very period when the heart is open to all noble and generous feelings, is refused the exquisite pleasure of congeniality. Chained on his bench, the boy breathes the atmosphere of a dungeon, gnaws at the crazy notions of metaphysics, or feeds on the illusions of mythology; and, if he should not be aware of the grandeur of Archimedes, of the immensity of Aristotle; if he should prefer enjoying the pleasures of the harvest to admiring the beauties of the Virgilian Bucolica; if he should prefer penetrating into the riches of Nature to having them expounded upon dry and lifeless sheets of paper, he is directed to believe that he is good for nothing, that he is rebelling against human and divine laws, and he is compelled to kiss the lips that pronounce anathemas against his god-created nature.

Do we require the same soil to produce every crop, or the same tree to produce every kind of fruit? We carefully classify the different kinds of soil, and confide to each the seed that experience has taught us to be most convenient and to give the most abundant harvest. And if our hopes should fail, we do not condemn the soil; we charge the fault on circumstances or science. There was, perhaps, no affinity between the seed and the properties of the soil; the seed was shown in an improper season, or the heavens refused to assist with their dew the process of fructification. In the education of man we are neither so generous nor so wise; we shape out hundreds of systems to impart to him knowledge which is repulsive to his mind, and, if we meet a strenuous antagonist who has power to defend his own constitution, we accuse human nature instead of accusing our laws. And we rush on the feeble child with all the fierceness of barbarians, mistaking despotism for genius, abandoning human nature to the caprices of pedants, to the brutish ignorance of parents; stigmatizing the most sacred manifestations of individual life, and producing as the masterpiece of education the civilized man, a true automaton, who regulates his outward motions by public opinion and secretly follows the bent of his vitiated nature. Is Nature's mode of education like that of man? Does she not as carefully watch the preservation of her individualities as man is anxious to destroy them? Did we ever see two things alike in that immense hierarchy of lives, from the lowest to the highest object of our contemplation? Society has a tendency towards blotting out every prominent feature, and, but for the good genius of Humanity, Civilization would transform that Humanity into one mass of monotonous duplicity. Civilization has not yet run through all its phases, and the centres of civilized society

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present already now an aspect of heart-chilling uniformity and shallowness. The few master-spirits who remain true to human nature, are, like Gulliver in Lilliput, tied down by a thousand pack-threads in civilized company; they fly from it as from a grave full of dead men's bones and all uncleanness, and seek in the bosom of solitude those effusions of heart and mind, which deceitful and unworthy glitter has superseded in the so-called good company.

Direful are the consequences of a system that sacrifices human nature to the abject doctrines of philosophy, even in the age when it speaks so loud and so fairly the beautiful language of truth. "Suffer children to come to me and forbid them not, for of such is the kingdom of heaven! Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." It is hardly necessary to say that those deifications of childhood are from the Gospel of Christ. Does then Christ commend that spirit of disobedience by which our children are so distinguished? Does he advocate their idleness, their insolence, their spirit of destruction? Does he like to see them insensible to the beauties of poetry, and the sublimity of mathematics? We need not examine all this, since it is evident that he likes children as they are, and that therefore the defects of their nature cannot be the necessary consequence of their nature's laws. Children have nothing more sacred than their own impulses; to them the conventional laws of society are a mere nothing, or a burthen that they shake off whenever they feel too much oppressed; they have a decided aversion against any thing like compulsion and restraint; attraction is their supreme law, and the slightest check on the free expansion of their nature is a wound inflicted on their happiness. Those phenomena had certainly not escaped the observation of Christ, who once followed himself the bent of his godlike nature, even at the expense of his parents' peace; they are facts that have occurred in all ages and among all nations, and do occur daily and hourly wherever children are not intimidated by the penalties of despotism, and have not yet sunk to that habitual duplicity under which they learn so readily to hide their propensities and intentions. From those facts philosophers should have inferred an inconsistency of their laws with human nature, and, since human nature springs from the bosom of Universal Order, they should have bowed to its divine lineage; they should have listened to its demands, whether it utter them through the whispers of the child, or through the terrific commotions of Humanity. If our philosophers had watched the laws on which the existence of human nature depends, they would

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have been aware that freedom of development is an indispensable condition of its harmony; that our regulations must be consonant with the fundamental agents that regulate human life, and that all civil and political institutions, which do not favor the action of those agents, pervert their functions, bring them into conflict with each other, until that internal war breaks through an apparent political peace and covers the earth with carnage and desolation.

Education does not consist in imposing duties upon the child and punishing it when those duties are neglected. Education by no means depends on the arbitrary will of man. Education is the development of man according to laws that are fixed, immutable, pre-established from eternity, reflected by man's physical, passional and intellectual constitution, and by the spontaneous impulses which emanate from it. Education has to watch, to cultivate those impulses, and to place man in a natural condition where all his actions will be the necessary results of the spontaneous movements of his soul. But the solution of such a problem required genius and labor, and it is not to be wondered that it should have been neglected for so many thousand years. It is so much more convenient to compress, to do violence to, and finally to curse human nature, even in the age that has been sanctified by Christ: "Suffer children to come to me and forbid them not, for of such is the kingdom of heaven." Alas, human nature takes revenge for our attempts on her dignity. Wherever children are collected together, there is some intrigue spun out against that despotic power which envelopes with so many clouds the rosy days of childhood; they feel an aversion against education; knowledge is an oppressive burthen to them; they sigh to escape an age which Nature has destined to joy, and which man sacrifices to the sophisms of Cicero, and the immoralities of ancient Republicanism.

How bitterly does Swedenborg condemn our systems of education in these few but true remarks:

"If any one from his own affections should infuse any thing into the mind of another, who had no affections of knowing and understanding as from himself, would the other receive it, yea, would he be able to receive it, would he not be as that which is called brute, or as a stock?"—No. 76 of *Divine Providence.*

And in this other simple but true and searching paragraph of *Divine Wisdom:*

"Who can incline to be wise, unless he feels and perceives that which he loves, learns and imbibes *as his own*, and who can otherwise retain it?"—No. 115.

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But let us show the system of education which Divine Wisdom teaches, and according to which children are educated in the spiritual world; and by this standard let us judge the influences which are now brought to bear upon childhood:

"All infants in the spiritual world are introduced into angelic wisdom, and by it into celestial love, by delights and pleasantnesses from the Lord, first by beautiful objects in houses, and by pleasant things in gardens, then by representatives of things spiritual, which affect the interiors of their minds with pleasure, and lastly by truths of wisdom, and so by goods of love; thus continually by delights in their order, first by the delights of love of the understanding and wisdom, and lastly by the delights of the love of the will, which becomes their life's love, under which the other things which entered by delights, are kept subordinate. This is done because all of the understanding and will is to be formed by the external, before it is formed by the internal; for all of the understanding and will is formed first by the things which enter through the senses of the body, especially through the sight and hearing; but when the first understanding and the first will are formed, then the internal of thought regards them as the external of its thought, and either conjoins itself with them, or separates itself from them."—No. 136 of *Divine Providence.*

On looking at the various influences which now control the thoughts and emotions of our children, we find them to be a tissue of contradictions.

From the first year when the new-born man enters life, his individuality is restrained rather than developed. He feels a want of activity, but the society around him is destitute of means for exercising his incipient powers. He is inundated with playthings, but he destroys them, either because they are not analogous to his industrial genius or because his awakening spirit of inquiry is badly or not at all directed. There is some genius in every human being and it will break forth at the sight of an analogous object. In other words according to No. 316 of *Conjugial Love:*

"The marriage of Good and Truth is inscribed upon man in the whole and in every particular of him; Good refers itself to the will, and Truth to the understanding, and both together to a one."

Civilized education does absolutely nothing to awake the industrial instincts of a child; and even if they are powerful enough to force their way through the incumbrances of pitiful nothings, they are neglected and restrained instead of being cherished and cultivated, and, since no human power is able to destroy the genuine tendencies of human nature, its activity is pressed into a false mode and induces the child to destroy what was intended to afford useful employment. The little girl will not spoil her doll, if she have a taste for elegant dress; she will

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not tear a picture, if she be destined by Nature to become a distinguished painter; the boy will not lose his chisel and his hammer, if he be endowed with an instinct for the carpenter's profession; he will respect his father's library, if he be destined to watch the shrine of science. But all those children, among whom Nature distributed many useful instincts, will show a spirit of destruction and a decided aversion against every thing which is not calculated to favor the development of their industrial propensities; they will repay with hatred and ridicule those who undertake to force their activity into a mode which is not congenial to their nature.

When man has passed through the first years of childhood, he is given up into the hands of teachers, who unfold to him the wisdom of dead books and leave the temple of Nature hidden from his eyes. This is an immense defect of civilized education; storing up dead notions in the childish brains, and neglecting the development of the physical and intellectual constitution of man by applying his feeble exertions to productive industry, in a medium which will highly favor the noble passions of the heart—love, friendship, enthusiasm. What sort of congeniality can there be between a man who merely teaches for his living and curses his profession in his innermost bosom, and the stripling who considers the school as a dungeon, and the teacher as a tormentor ever ready to encroach upon his nature and to poison the enjoyment of his liberty; the teacher being interested in the fluctuations of commerce, in political discussions, in transcendental vagaries, or even in the admirable truths of the exact sciences; the child having wants so different, being satisfied with twirling his whirligig, trundling his hoop, or stunning the neighbors by his cries? Can there be any education when there is no affinity of heart and mind between the teacher and the scholar; when the child has to look up to the clouds and the teacher must stoop to elements that he despises? Must the child not suffer by the restraint that regulates all the gestures, words and actions of the teacher? Is there truth, ingenuousness, nature? Look into the bright blue eyes of those little creatures; do they not seem to glow with impatience to be led on to some useful occupation that might exercise all their powers, instead of having their reluctant attention chained to figures and A, B, C's? When nothing would gratify more their desire of knowledge than a conversation on the nature and history of the objects which come under their immediate observation, is it rational that we should fatigue them with combinations of figures and systems of declensions, as though the flower which prospers in the rays of a Southern sun, could derive nourishment from the barren soil of the North?

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There is another influence which is more powerful than the influence of the teacher, and often demolishes the tottering edifice of virtue and disinterestedness, which a skilful and conscientious instructer may have succeeded in erecting in the heart of his pupil. It is the influence which parents exercise over their children. All those who have been engaged in the education of children, must have experienced, that in many cases there exists a sad contradiction between parents and teachers; they must have been aware, that to many, the teacher is a mere machine, a man paid for his services, and bound as such to renounce his most sacred convictions and to educate children according to their parents' whims; many find him too severe, allow their children to complain, and condemning the teacher without any further proceedings, take the child out of his care and send it to some other school to repeat the same process at the first opportunity; many confide their children to a teacher only to learn a little writing and ciphering for the drudgery of life; but they take great care to efface all beneficent impressions that the teacher's noble character might leave in the young heart. They bid the child remember that money is the soul of life, and that the broker would not give a sixpence for the finest impulse that ever stimulated a pulse. Many again interfere unceasingly with the teacher's business, plague him about this and that, wish him above all to be guided by the prejudices of routine, criticise his ways without any tact and judgment in the presence of his pupils, and excite their natural unwillingness to receive instruction, into a spirit of contradiction which renders it utterly impossible to act upon the childish mind.

If the parents do not destroy all the teacher's influence, the classmates of the boy come powerfully to their aid. This may be considered as a third diverging influence, which counterbalances that of both teacher and parents. The public spirit in a class is unconquerable. If it be an impulse for the good, the teacher's business is easy and agreeable; if it be a spirit of insolence and rebellion, the teacher has nothing to hope; he throws his seed on barren ground. And we know that the latter spirit prevails in many schools; every class draws a line of defence against the teacher, who endeavors in his turn to keep at a distance and to prevent the hostile youth from encroaching upon his dignity. Antagonism, conspiracy on the part of the scholars; mistrust, disdain on that of the teacher; can any good arise from the combination of such heterogeneous elements? It is evident that civilized education contains the elements of self-destruction; want of unity, divergency, are its most striking features.

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Add to these contradictory influences the very powerful influence of the servants, who favor all the caprices of the child in order to increase the comforts of their own situation. Children have many desires that parents cannot fulfil, and the gratification of which is most eagerly sought for by children. Few servants will lose an opportunity of insinuating themselves into their affections; they will tender them their assistance in deceiving parents, and thus enjoy a sort of revenge for the hated dependency to which poverty condemns them. Such is the fate of all children who have many servants around them. Children find pleasure in the intimacy of the coachman and the cook, who delight in telling them vulgar tales and crowding upon the child's mind stories that seldom have a moral tendency, and fill a young imagination with things that are neither good nor fair.

No education is possible among so many contending agents; man falls a victim to the strife. His mind stocked with repulsive notions, his heart inflamed by compressed passions, his body prematurely worn by unnatural mental exertions, he enters society and disdains to hide under the garment of false modesty the desires of his vitiated nature; he rushes headlong on the enjoyments of life, and hurls into the gulf of civilization the rejected precepts of religion and morality. In vain do menacing thunders from the pulpit awake faint recollections of moral discipline; he scorns the voice of the preacher, and finds in the houses of pleasure a compensation for the sacrifice which he made to public opinion the day before. The world is the cliff where all virtue strands. In the world there is no longer the genuine impulse of the heart; every action is the result of combination; deception and fraud, ungodliness and vice present unceasingly their allurements to the inexperienced traveller through life, and drag him into an abyss where every thing good and fair is buried under abomination. Such is the catastrophe of the drama which our philosophers call education; human nature falls a victim to society and groans under the blaspheming malediction of man, the curse of utter depravity.

How then, and where, shall man be educated? Ask that question of her who nurses whatsoever lives upon dry ground, the winged tribes that cleave the sky, and the finny tribes that fill each watery deep; she will teach you how to educate. The bird sings and flies above the earth; it does not seek a liquid abode. The fish is a mute inhabitant of the waters, and does not howl in the desert, nor grovel upon dry land. Nature watches the instincts of her children and educates them conformingly to their destiny. If you wish to imitate Nature's

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mode of education, seek the destiny of man and educate him in harmony with that destiny, or rather listen to him who has discovered the destiny of man and the means of realizing it. I look around me, and ask where is a man? Shall I seek him on those thrones, where the king feeds on the bloody sweat of his subjects; or among the ruins of the Eternal City, where the high-priests of religion spin a net of superstition for Humanity? Shall I seek him in those golden halls where the usurer tramples on the simple majesty of the plough? Shall I seek him in those gloomy dungeons where the mechanic, a boasted freeman, is chained to emaciating labor, where even the child is condemned to suck the poison of misery and want? Or shall I seek man among the glitter of military array, in the recesses of prisons, in the palaces of Civilization? Is it there that I shall find man, that most complex of all beings, that miniature of the Universe? O Diogenes, Diogenes, well mightst thou kindle a lantern and seek a man; if thou hadst all the stars of the heavens to light thy path, thou wouldst not find a man upon earth!

Complete absence of all domestic servitude:—Sixth Characteristic of a Heavenly Society.

In a heavenly society, all works, including personal services, are works of Love, and are therefore consistent with the most perfect freedom and attended with honor and bliss. This may be seen from No. 456 of the *Heav. Arc.*:

"Still these spirits, who seemed best informed, could not have any idea of joy, but rather of slavery, in doing such good offices of charity; nevertheless the angels testified that such offices were consistent with the most perfect freedom, and were attended with inexpressible felicity."

Hardly can any thing be more abject than the condition of our servants; they are not permitted to have a will; they are not much higher in social elevation than the slaves of the South; the only difference which exists between servants and slaves, is, that servants have *abstractly* the right of changing their masters whenever they choose; but does that right constitute liberty? Is not a servant's life a life of servitude to all intents and purposes? Is not a human being that is doomed to obey a master's dictates at any hour of the day and night, a slave in reality? Is not the condition of a servant a degrading condition? Are not a servant's functions hateful to those who exercise them? Personal services, if they are not the result of spontaneous love, are either mercenary or compulsory, and, in either case, they are both degrading and disgusting. Such is

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the condition of our servants. For a mere livelihood they are obliged to barter away their hearts and their understandings.

The Paradisiacal Scenery by which the Angelic Society is environed:—Seventh Characteristic of a Heavenly Society.

A few hints at the paradisiacal scenery of heaven are given in the following extracts from the *Heav. Arc.* No. 1622:

"As to what respects the paradisiacal scenery, it is stupendous. There are paradisiacal gardens presented to view, of an immense extent, consisting of all sorts of trees, of a beauty and pleasantness exceeding every idea of thought, which yet appear in so living a manner before their external sight, that they not only see them in the gross, but also perceive every single object much more vividly than the sight of the eye perceives similar objects on earth."

No. 1626:

"Beside these paradisiacal objects, there are also cities exhibited to view, with magnificent palaces, contiguous to each other, splendid in their colors, and of an architecture surpassing all the powers of art. Nor is this wonderful, as like cities were seen also by the prophets, when their interior sight was open, and this so plainly that nothing in the world could be plainer. Thus John saw the New Jerusalem, which is also described by him in these words: "He carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem,—having a wall great and high, and having twelve gates.—The building of the wall was of jasper, and the city was pure gold like unto golden glass. The foundations of the wall were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. Rev. 21: 10-20."

What an aspect does this earth present to us! Deserts, marshes, swamps harboring pestilential disease, desolate our planet. Inundations visit us every year. Vegetation is annihilated at the poles. Insects feed on our blood, destroy our fruit-trees. Our atmosphere is not regulated; a frost often nips our most sanguine expectations of a rich crop; excessive heat and chilling dampness often succeed each other. Hurricanes and earthquakes desolate whole regions. Thousands of square miles are as yet lying waste. Our means of communication are very deficient, and even our railroads and steamboats, managed and superintended by the caprice and recklessness of individual speculation, endanger and

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often destroy human life. A general system of agriculture cannot be adopted where the soil is divided in the most inconvenient and absurd manner into millions of patches. A farmer either from want of knowledge or of material means, cannot establish a due correspondence between the properties of the soil and the nature of the seed; he cannot make any extensive use of machines in the cultivation of his land; potatoes, corn, wheat, oats, vegetables, fruit-trees, every thing is often planted in the same soil without any regard to the affinity which should exist between the soil and the plant. Thousands of acres of the best land are lost by the enclosures surrounding each farm. It has been calculated that the fourth part of the arable land of France is lost by enclosures and carelessly cultivated borders of fields. And then what time and capital is lavished upon those safeguards, necessary in the fraud and injustice of Civilization! How much contention arises from that odious isolation of property!

Our globe is at present sunk in physical and moral wretchedness. The congelation of the poles, the scorching heat of the torrid zone, the universal disorder in climates, the atmospherical and terrestrial accidents, the infection of the seas, the superabundance of evil-working and venomous creations, the morbific virus diffused through all organic beings, the death-harboring deserts and marshes, sufficiently indicate the fallen condition of the globe.

And the ruins with which the surface of the globe is strewed, give testimony, that man has often laid violent hands on his own works. History furnishes us with more than one instance of those deplorable vicissitudes, by which flourishing countries have been changed to deserts. We marvel at the wonders which the historians of antiquity relate of the brilliant civilization of the Babylonian empire; scenes of paradisiacal delight rise before our fancy on perusing those proud pages which immortalize the epoch of Semiramis; but what does the modern traveller meet with in the land where once shone the monumental Palmyra, Baalbeck and Gerasa? The gloom of destruction hovers over those regions once blessed with a rich industry and a highly developed social life; the mighty ruins with which the soil is strewed in melancholy abundance, rise against man as mute but irrefutable accusers of that principle of conflict, which the Original Sin, that is, the first rupture of the harmony of society has introduced into the human family, and which, when realized in great and organized action, pours havoc and chaos upon this mourning earth.

The universal antagonism which is now prevailing between

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man and man; that inveterate division of mankind into savage tribes and civilized nations, the savages refusing industry and waging war against industrial nations, and the civilized nations destroying each other and their cities with equal fury, should be like a voice of revelation unto blinded and misguided man, teaching him that he has yet failed in accomplishing his destiny of peace and universal love.

However, man has shown that he is capable of exercising a powerful and benign action upon this globe. Compare the Germany which Julius Cæsar invaded with his legions, with that tract which now, from the Rhine to the Vistula, presents one uninterrupted scene of abundance and useful activity; the wild and terrific howlings of her primitive savages have been changed to strains of sweet and delightful melody; her barren rocks are covered with the delicious fruit of the vine; her forests have been converted into fields and gardens which yield an inexhaustible plenty of unrivalled nutriment. And from the soil of the ancient Narbonnese Province of Gaul, where the cold was so intense to the North of the Cevennes, that, in the time of Strabo, it was thought impossible for grapes to ripen, man's persevering industry has elicited the most generous and celebrated wines; by man's effort the wildernesses of Caractacus have been transformed into picturesque England; and it is by man's effort that from the soil of our own hospitable regions bud forth germs of beauty and richness which the old continent has reason to envy.

The division of the ancient pest, which snatched Hippocrates as its most glorious victim, into several collateral branches—such as the cholera morbus, vomito, yellow fever, typhus—is another proof that the physical condition of this globe is undergoing a favorable change, and is in fact approximating to its fundamental regeneration. I know that Fourier considered these divided manifestations of the morbific virus as an increase of disease instead of a diminution, and that most of his disciples have imitated him in his declaration in that respect. It must have been painful for Fourier's disciples to differ with their venerable teacher, during his lifetime, on any part of his doctrine; but now when his sublime soul has departed for higher spheres, we must be permitted to speak frankly on whatever we may consider as doubtful positions in Fourier's doctrine. Division, then, does not indicate increase; but it essentially expresses diminution. Thoughtlessness or ignorance alone can cause us to assert that the morbific virus, which originated the ancient pest, is raging as intensely now as it did centuries ago. What are

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the ravages of the cholera morbus compared to those of the ancient pest at the time of Boccacio, or of the great fire in London? The deaths occasioned by yellow fever, are comparatively trifling in number; and the vomito exercises its ravages over a very small portion only of the Mexican dominions. And if the cholera in 1835, and the typhus in 1813 did destroy as much human life as we know they did, it is chiefly owing to the wrong way in which those epidemical diseases were treated. Homœopathically, the former is almost infallibly cured by camphor, cuprum, or veratrum; and the latter was so effectually met by bryonia and rhus, under the treatment of Hahnemann, that out of a number of two hundred patients, only one lost his life. In pathology, it is an axiom that the division of a morbid symptom into parts is a proof of the disease having been undermined and of its being led to its termination; whereas, on the other hand, the concentration of several symptoms into one, shows an increase of the disease and forbodes its final triumph. Ulcers upon the skin approximate to their end, so soon as they begin to divide; the contrary proposition is fearfully illustrated by confluent small-pox, where the little pustules flow into each other and form one mass of suppuration.*

How is it possible that this globe and its Humanity should, in reality, ever have made a retrograding movement? Has not God ever ruled its course? I think I have shown this to a demonstration.

Humanity has fallen, but not in reality; it has fallen only in appearance. The savage looks with a sort of contempt upon Civilization, its arts and trades; and yet Civilization is infinitely higher than the savage state. The savage considers civilized Humanity as a fallen race. And we, true to our instinct of admiring the things of remote ages, look upon the period of Edenism as a period when Humanity lived in the holiness of angels and the fulness of its glory; but it was the life of a sweet babe whose placid brow is only moved by smiles, and whose heart beats only to the joy of heaven. As the babe is destined to become a man, so was Humanity destined to grow. And in growing, it began to move of its own accord and to stumble amidst the experiments which necessity inflicted upon it. Those experiments were the first feeble strides which Humanity made towards founding its ultimate spiritual and physical health upon the immovable basis of eternal science.

* For farther proofs of the decrease of disease effected by the progress of civilization, see the highly valuable and interesting treatise of C. T. H. Marx, M. D., Professor of Medicine in the University of Göttingen, translated into English by W. R. Willis, M. D.

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And God has given Humanity a pledge that it shall soon be permitted to live in peace. So long as the rainbow shines in the skies, Humanity shall not be visited by a new deluge. The seven colors of the rainbow typify the seven spiritual passions. As long as science rests upon a correct knowledge of the passions, their nature, their relations, their true order, science will ever be true; and the deluge of false sophistry, false theology, false metaphysics, will never again inundate the human mind.

Is it possible that God should have forsaken Humanity at any one period? How can this be supposed by men who proclaim "Unity of System, Universal Distribution of Life, Universality of Providence, Economy of Means," as the permanent and essential attributes of the Deity? If God have never forsaken Humanity, then Humanity must have been ever progressing under the auspices of its divine Maker. For it is He who rules its destinies; it is essentially His business to re-unite with Himself His creatures, to fill them with His own divine life, and thus to make divine what they have brought forth in anguish and sorrow.

Indeed God has ever been our provident Father. At the moment when I write these lines, my soul is overflowing with faith in His ever watchful care. I feel that He is near me, that the shadow of His Mercy is hovering around me. Oh, why should I not say it? The tear which is at this moment twinkling in my eyes, bears witness to my burning faith. Believe me, friends, God has ever been watchful of the movements of Infant Humanity. Humanity is His work; its education is His work; its destiny is His work, and the fulfilment of that destiny is His work; to Him be the Praise and the Glory!

Surely, the progress of Humanity has been slow, so slow that it is even now denied by many good and earnest minds, and that the weight of argument and the proofs of history are required to show the existence of progress. But Humanity is like the bud whose envelope encloses the sweet aromas and the bright colors that are to astonish and to delight our senses. We see the bud changing but little from day to day. Who would suspect the mysterious workings that are taking place in the bosom of the plain and unattractive capsule? And yet every moment the development is hastening onward until, of a morning, the flower greets our eye radiating with a beauty, and sending forth a fragrancy such as Solomon, in all his glory, had it not in his power to bestow. Humanity is like that bud. In its bosom take place the mysterious workings of its life. It is true, we do not heed its whisperings, its feeble manifestations; but the great expansion is gradually preparing,

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the morning of resurrection approaches, the bonds are breaking, heaven is dawning upon us, the hour of joy, of peace and glory is near us, the hour when heavenly harmonies shall again fill the regenerate air, "Glory to God in the highest, Peace on Earth, and Good Will to Man."

And now I am prepared to speak of the forces that are to be brought to bear upon this globe for the purpose of effecting its regeneration.

To annihilate the germs of the physical disorders of the globe; to eradicate that morbific virus which the original dissolution of Adam, the Universal Man,* has introduced into all organic beings, it is essential that we should institute an integral cultivation of the earth's surface, which would lead to an integral correction of the atmosphere; it is essential that deserts should be cultivated, that the rivers should be embanked, that the marshes should be drained, that a general system of irrigation should aid the efforts of agriculture, that the poles should be warmed, that the excessive heat of the torrid zone should be reduced, that there should be an influence, a power established, by means of which the meteors will be controlled, and the atmospherical movement universally regulated.

Now let us examine.

Embanking and clearing the rivers, draining the marshes, digging canals, settling new countries, fertilizing deserts, cannot possibly be the work of isolated individuals; those things must be achieved by combined masses.

And they must be achieved not only by the power of Science, but by the enthusiasm of Love.

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* The question whether Adam designates an individual or the Collective Man, has no immediate interest for practical purposes. Whether Adam designate an individual or the Collective Man, it is certain that the members of primitive Humanity were *not united;* on the contrary, they were *essentially divided* in their desires, their aspirations, and their wants. They lived upon the principle of *letting live.* And this principle they were enabled to carry out to the utmost extent. They had every thing in abundance, plenty of room; there was a complete absence of individual property, how then could their interests ever cross each other? How could the division, the incoherence which prevailed among them, be an *evident, striking* fact? All this changed when labor became necessary, when property was established. Then the principle of division was *legally* recognized; it became an element in the political order of society; aye, it became the soul of that order. All legislation has constantly aimed at protecting it; abstractly it is the principle of freedom, and it is this principle, this highest law of the individual, which will lead men to combine their interests for their mutual aid and benefit. Association must therefore be considered as the highest development of that principle of division, or individual liberty.

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"Verily, I say unto you, if you have faith as a grain of mustard-seed, ye shall say unto this mountain: Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you." Matt. 17: 20.

Hence those things must be achieved by masses that operate in perfect freedom under the direction of the best and the wisest of mankind, whose advice is *passionately* obeyed.

Such masses we will call "*Industrial Armies.*"

The organization of those armies will mark a new epoch in the history of Humanity, the epoch of *Industrial Crusades.*

And upon the banners of those armies we shall read, in shining letters, "God wills it!"

For an Industrial Army enlists in the service of God.

As the Oratorio is the grandest manifestation of the religious sentiment in music, so is an Industrial Army the grandest type of religion, or Unity between God, Nature, and Humanity.

It is the most exalted combination of all the passions and their manifold determinations in perfect freedom.

In an Industrial Army of the first order, all the chosen of Humanity enlist.

But Industrial Armies cannot of themselves achieve the regeneration of the globe.

They simply can secure to our globe an adequate preparation for receiving the influence of that invisible power which is now distributing to our globe, though sparingly it is true, the savors, aromas, colors, and the infinite forms and sensations of life which are around us and in us.

Fourier has designated that power as an *aromal agent.*

And Fourier supposes, furthermore, that this agent, when the earth shall have been fitly prepared for its reception, will manifest itself at both poles in the shape of a ring which Fourier proposes to name the "*Boreal Crown.*"

The Boreal Crown will be the chief means by which the physical disorders of the globe are to disappear, the ice of the poles and the sand of the deserts.

The Aromal Principle is the life principle; it gives the sun the power to shine and to warm, and to create the infinite forms of life which this globe and the other globes of our system exhibit.

The Aromal Principle is the immediate sphere through which God acts upon the universe.

That Principle has ever manifested itself to us through the sun.

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But that manifestation is only its indirect, and cannot therefore be its full or true manifestation.

Its direct, full, and therefore true manifestation will be the Boreal Crown.

The Boreal Crown will be to the physical condition of the globe and its inhabitants, what Christ has been to Spiritual Humanity: their ultimate and permanent redeemer.

The appearance of the Crown completes the process of redemption, Christ redeeming by the Divine Spiritual, the Crown by the Divine Material.

The Divine Spiritual is evidently a compound of Love and Wisdom; Love expressing the Universal Good, and Wisdom the universal mode of realizing it for all in permanently growing fulness.

Hence the revelation of the Divine Spiritual must have resulted in two fundamental universals, the determination of the Universal Good, and the determination of its scientific form.

Both those determinations have taken place, the former by Swedenborg, the latter by Fourier.

The Aromal Principle constitutes the inmost of those media by which life is excited. This is Fourier's doctrine.

The learned men of our age are aware that the inmost of light, or rather the real nature of light, is as yet concealed from our senses.

According to Professor Kane of Dublin, the white light, derived from different sources, does not always possess the same physical constitution. If the colored spectrum, produced by the solar ray, be closely examined, it will be found crossed by a multitude of black lines, indicating the total absence, in the sun's light, of certain refrangibilities. That these black lines are inherent in the light of the sun itself, may be shown by the fact, that when we change the nature of the prism, the position of the space in which these black lines occur, may alter, but they always preserve their relative distances from each other totally unchanged. The same distinguished Professor remarks that, when we observe the solar spectrum through colored media such as the vapors of iodine or bromine, we perceive additional black lines, and by using gaseous nitrous acid, these black lines become almost innumerable, and increase so much when the gas is heated, that the spectrum is obliterated and the gas becomes opaque. Hence the Professor infers that, "it is possible that such takes place at the origin of the light of the heavenly bodies, and that the sun and the fixed stars are involved in absorbing atmospheres, which allow only certain rays to pass, and *that*

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hence there may exist in Nature kinds of light, from which the eye of man is screened for ever by means of such an impervious veil."

Another remarkable feature in the constitution of light are the chemical agencies of that substance. We know that the salts of silver in contact with paper, may be decomposed under the influence of light. This fact has furnished to the arts a process of obtaining accurate outlines, and is known under the name of *photography*, or *photographic drawing*.

"The most remarkable features connected with the chemical agencies of light, result from the recent experiments of Herschel. He has shown that the chemical effects are not regulated by, nor limited to the luminous spectrum, *but by totally distinct rays*, which, according to the substance employed to show their decomposing action, may extend far beyond the visible limits on either side, or may stop short in the middle of the colored space; and that the greatest effect, which generally occurs at the violet extremity of the spectrum, may be produced at other and widely distant points."—*Kane's Chemistry*, p. 173, 174.

The most interesting points of Science are yet concealed from our understanding. Do we know how the grass grows? Do we know whence the tulip derives its purple-hue, or the rose its fragrancy? How little do we know of the nature of light, which is, however, instrumental in realizing those phenomena! We are not even able to account for the simplest and most interesting chemical effects of light, such as the impressions which the light makes upon the gold-colored pellicle of Iodine, on the Daguerréotype plate, or for the mode in which the colors of the prismatic spectrum are fixed on paper impregnated with chloride of silver, in the same order as we see them in the spectrum, the copied colors exhibiting only slight changes from the original. Why, then, should we be astonished, when a genius like Fourier asserts the existence of a principle unknown to Science, which gives origin to our various sensations, and by its direct manifestation by means of the Boreal Crown, will infuse new life into the globe, and reveal truths that, until then, must necessarily be superseded by vague and futile speculations?

M. de Candolle, the learned naturalist of Geneva, has acknowledged that a Boreal Crown must have formerly existed. In the "Dictionnaire Pittoresque d' Histoire Naturelle," Vol. III. p. 405, we read:

"The opinion of M. de Candolle in regard to those ancient vegetables, whose fossils are found in every country of the globe, obliges us to admit, that those vegetables, of which some distant resemblances, infinitely smaller, exist only in the tropics, could only have existed by supposing changes in the axis of the

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Earth, a supposition which both geometricians and natural philosophers repel; or that those vegetables, which had need of the action of some Great Light, besides that of a strong heat, have been able to find these essential conditions of their existence, only in the fact of a central fire, joined to the fact of A LUMINOUS FLUID DIFFERENT FROM THE LIGHT OF THE SUN. Thus, to explain the presence of these vegetables, we are forced to admit the presence of an agent *which no longer exists;* in a word, the presence of a light like that which the Genesis makes to appear before the star of day was created, becomes necessary here."

The Genesis 1: 3. "And God said, Let there be light, and there was light," and M. de Candolle, admitting the anterior existence of the Crown!—*Godwin's translation of "Vue Synthétique."*

Every member of an Angelic Society performs Uses:—Eighth Characteristic of a Heavenly Society.

By Uses, as I have shown above, is to be understood the materialization or the manifestation of one's good affections for the benefit of the whole Society.

"Angelic life consists in performing the Goods of Charity, which are Uses." Thus says Swedenborg, No. 403 of *Heaven and Hell.* Uses may be distinguished into two totally different classes of works, *dead* and *living*. *Dead* works may be called all compulsory modes of labor, such as are imposed upon man in an order of society which is contrary to Divine Order. *Dead* works are such works as man does from sheer external necessity, for the sake of earning a livelihood, or of preserving external order. Most of the works which man performs in Civilization, are dead works, because they are done from mere external motives, and scarcely ever typify man's affections. *Living* uses or works are such as typify man's affections, and result in public and private good. Yet there is this to be remarked about uses, that some works, though they may be ever so dead in regard to the worker, may yet be essentially necessary to the existence of society. Man must be clothed, fed, lodged, waited upon, and as long as those who can best administer to those wants, cannot be induced or have it not in their power to render those services from an internal affection, it is necessary that some members of society should be *forced* to produce those things which, however necessary they may be, would not be attended to in our present state of society without the spur of necessity. That class of men who provide for man's wants, for his clothes, his food, his lodging, etc., we will call producers; by non-producers we will designate such members of society as are not directly instrumental in providing for those wants.

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It is not to be wondered that mankind should be poor and often starving, when we consider that a vast portion of human labor is unproductive, and that thousands, nay millions of human beings do not work at all. The great Franklin used to say, that if all men would but *produce* four hours a day, there would be plenty among men; not one would ever suffer want, whereas now thousands die of actual starvation. Let us present a cursory analysis of the waste of capital, the unproductiveness of labor, and of that vast portion of human power distrained from productive industry in consequence of our present social incoherency.

The rich together with their servants produce little or nothing. Most of the rich belong to that class of persons which Horace defines "fruges consumere nati," born to consume; at a low calculation we may rate them at one-eighth of mankind.

Most of our women are engaged in unproductive labor: going to market, attending to the ever-returning, never-changing drudgery of small households, dusting, sweeping, washing, patching, darning, consumes almost their whole existence. Woman's life is truly a sacrifice to man; she hardly leaves a trace of her existence.

Childhood is almost wholly unproductive. Children consume their time in studies which are almost useless, or they lavish much more time and labor upon their studies than would be necessary if the education of the young were established on natural principles. Children are bent on mischief; agricultural, manufacturing and household pursuits, in which all children would delight, and which ought to form the basis of all education, are entirely beyond the reach of their strongly manifested but ill-judged and miserably perverted tendencies.

Commerce absorbs an immense capital and renders the most noble energies and talents of man unproductive. Commerce in Association will comparatively require only one-eighth of the capital and labor which it requires in Civilization; I say, comparatively, for in Association commerce will be incalculably more developed than it is now. There are often millions of capital lying idle in the docks of New-York, and millions are often invested in the trade and stores of a commercial metropolis without yielding even the smallest per centage. What a chaos! Commerce, which ought to be the bringer of peace, the carrier of universal prosperity and plenty, producing, like a pestilential disease, bodily and moral suffering! Ought not this to be a warning from God? Ought not this cancer which gnaws at our social body, this immense stoppage, this universal precariousness of living, this increas-

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ing and unparalleled waste of capital, this universal bankruptcy, this life-chilling poverty and anguish, to thunder into the ears of our statesmen that the healing of those evils requires the use of deeper, more universal, more specific agencies than administrative measures? Association knows nothing of the useless activity of thousands ever employed by commerce to construct to-day for the purpose of pulling down again to-morrow; Association knows nothing of our most complicated, ruinous and expensive system of transportation, nothing of millions of clerks whose lives are spent in copying names and figures; nothing of thousands of cartmen with their carts rattling through the streets of our cities and continually disturbing quiet citizens; Association knows nothing of a host of custom-house officers intent on limiting or stopping the social intercourse of men, nor of bands of desperate smugglers hazarding their lives in defrauding the revenue. Commerce in Association will be the heart's blood of Humanity; free as the ruby juice ebbing to and fro in the human system, will our ships carry from port to port the glorious achievements of human industry. A sail, ho! Come on, thou harbinger of goodly stores! No watch-dog spies thee from the customs, no government will feed on the milk of thy bosom! Come on, ye noble-hearted carriers of plenty! you are no longer subservient to individual cupidity; henceforth you are in the service of Humanity! Come on, deposit your trust on the public mart, that it may become a banquet to the needy and a new bond of love to men!

If we add to the above-named unproductive classes the army and navy, a host of lawyers and doctors, living by the quarrels and the diseases engendered by Civilization; if we add all those who live by begging, cheating, stealing, sponging, useless or even pernicious writing and talking, adulterating the products of industry, or producing things of easy tear and wear; if we add moreover the waste of lounging, loafering, stopping during work, we can readily conceive that hardly one-eighth of the people in Civilization are engaged in useful and productive industry, and that the social mechanism which we designate by the name of Civilization, is an enormous waste of Capital, Talent, and Labor.

Who is rich in Civilization? There may be one, there may be a few who accumulate vast fortunes; but the majority of men in Civilization have only a bare living, and millions are constantly reduced to the brink of starvation. Does it not make one's hair stand upon end to hear that thousands of useful laborers are doomed to idleness and reduced to hunger? What a sight! A man starving while bounteous

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Nature is willing to yield immeasurable treasures, while our fields produce their crops, our trees their fruit, while there is money enough wherewith to buy provisions for mankind! Our very machines, pregnant with productive power, reduce thousands to instantaneous misery. Capital, armed with machines, forces labor into a depreciative competition of wages, and casts thousands of producers upon the cold and merciless bosom of society without a single ray of hope to illumine their dark and cheerless existence. In France, in England, in Germany, in Belgium, and in most other European countries, the laborer earns hardly enough to buy bread for his family and a piece of meat on a Sunday; at an average, he earns *from ten to eleven cents a day!* Is it astonishing that man, under these circumstances, should, dog-like, snap at a piece of bread; that he should be a mere grovelling beast; that all his reasoning powers should be concentrated in obtaining and preserving a living?

WE ARE COMMANDED TO SEEK GOD'S ORDER, AND TO REALIZE IT UPON EARTH.

It is hardly imaginable that God should have created mankind without pre-establishing for them *a system of relations*—I mean a system regulating in the most orderly and precise manner all the industrial, domestic, political, and ecclesiastical interests of the human family. This system of relations which God must have pre-established for Humanity, we will call the "*Divine Social Code.*" To show that such a Code exists, Fourier has used the same argument which Lactantius employed for proving the necessity of Evil:

(*a*) *Either God has not known how to give us a Social Code* guaranteeing Truth, Justice, and industrial Attraction: in this case, why create in us the want of it without having the means of satisfying that want? He satisfies it in creatures inferior to us, to which he assigns a system or mode of existence, adapted to their attractions and instincts (bees, ants, castors).

(*b*) *Or he has not wished to give us this Code;* which supposes the Creator the persecutor of mankind, creating in us wants which it is impossible for us to satisfy, inasmuch as none of *our* codes can extirpate the permanent scourges of Civilization. (These permanent scourges, according to Fourier, are: Indigence, Fraud, Oppression, War, Derangement of Climate, Diseases—such as plague, yellow fever, cholera, small-pox, &c.—moving in a circle without any chance for real progress, and the two pivotal scourges: *Universal Selfishness*, and *Duplicity of Action*.)

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(*c*) *Or he has known how and has not wished;* in this case the Creator becomes a malignant being, knowing how to do the good, but preferring the reign of evil.

(*d*) *Or he has wished and has not known how;* in this case he is incapable of governing us, knowing and wishing the good which *he* cannot realize and which *we* still less can attain.

(*e*) *Or he has neither wished nor known how;* in this case we must attribute to him both want of genius and evil intention.

(*f*) *Or he has known how and has wished;* in this case the Code exists, and he must have provided a mode for its revelation; for of what use would that Code be, if it were to remain hidden from man for whom it is destined?

This argument is conclusive, and it becomes still more conclusive by the corroborative testimony of Swedenborg, who positively asserts in many passages of the *Heavenly Arcana* that the conjunction of the External with the Internal Man, or the arrangement of the External Man according to Divine Order, is the result of science. No. 6052 may stand in the place of others:

"The conjunction of the Internal or Spiritual Man with the External or Natural Man cannot in any wise be effected, unless truths be insinuated into scientifics; for scientifics with the delights of the natural affections constitute the External or Natural Man, wherefore *unless conjunction be effected with scientifics*, it cannot be effected at all; and yet, that man may be regenerated, it is necessary that his Internal and External be conjoined, for unless they be conjoined all good flowing in from the Lord, through the Internal Man into the External or Natural, is either perverted or suffocated or rejected; and in this case the Internal Principle is also closed. The manner in which that conjunction is effected, is by the insertion of truths into scientifics."

From No. 5213 of the *Heav. Arcana* it will also be perceived that the doctrines of Swedenborg concerning Correspondences, Influx, Wisdom, etc., are *scientific* doctrines, from which it follows that their application to life is the result of a scientific arrangement and not of any mere determination of the individual will:

"The scientifics to which those things that are of Faith and Charity can be applied, are very many, as all the scientifics of the Church, which are signified by Egypt in the good sense, consequently all the scientifics which are true concerning correspondences, concerning representatives, concerning significatives, concerning influx, concerning order, concerning intelligence and wisdom, concerning affections, yea all truths of interior and exterior nature, as well visible as invisible, because these correspond to spiritual truths."

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By Faith in the preceding paragraph is to be understood "Universal Truth;" this appears from No. 347 of *True Christ. Religion:*

"Faith is nothing but a complex of truths shining in the human mind."

And from No. 111 of *Apocal. Reveal:*

"By Faith is not meant that which exists in the Church at this day, but Divine Truth, because Faith is of Truth and Truth is of Faith; nothing else is understood by Faith in Heaven, nor by the Faith of God in the Word; hence it is, that Faith and Truth are expressed in the Hebrew language by one and the same word, and are called Amuna."

It may be expedient here to add that the command joined upon the Children of Israel, to plunder the Egyptians of their silver, simply means this, that we are to look to science for giving us the good of life through the instrumentality of Truth.

"Silver," says Swedenborg in the first part of the *Heavenly Arcana*, "purified seven times, denotes Divine Truth."

In this reference it was enjoined the Children of Israel, when they departed out of Egypt, that "every woman should borrow of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and raiment, and should put them upon their sons, and upon their daughters, and should spoil the Egyptians," Exod. 3: 22; 11: 2, 3; 12: 35, 36; every one may see that such plundering and spoiling of the Egyptians would never have been enjoined upon the Children of Israel, unless some arcana had been thereby represented: what those arcana are, may appear from the signification of silver, and of gold, and of raiment, and of the Egyptians. (It is known that silver corresponds to Truth, gold to the Good of life, and Egypt to Science.)

No further proofs than the above extracts, are needed for the existence of a Social Code. But not only does that Code exist; we are also commanded to seek for it and to apply it to life. This results from Isaiah 58: 13, 14: "If thou turn away thy foot from the Sabbath, that thou do not thy pleasure on the day of my sanctity, and call the things which are of the Sabbath, the delights of the Holy Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou be delightful to Jehovah, and I will make thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob." I have already said before that the Sabbath is that Social Period which Fourier designates by the term

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"*Compound Association* or *Harmony*." It is a Period when all human legislation with its disorders and its tyranny will be at an end, when the Divine Social Code, the SERIAL LAW, will regulate all our spiritual and material interests. Man in that period, is the Celestial Man; he is then ruled by the Lord.

"The Celestial Man is such that he does not act of his own pleasure, but of the good pleasure of the Lord, which is his pleasure; thus he enjoys peace and internal felicity, which is here expressed by 'being raised upon the high places of the earth,' and at the same time tranquillity and external delight, which is signified by 'being fed with the heritage of Jacob.'"—No. 85 of the *Heavenly Arcana*.

From revelation we are bound to believe in the existence of such a Divine Kingdom pre-established for Humanity. We pray for that kingdom: "Thy Kingdom come!" Christ has enjoined upon us to seek it: "Seek ye first the Kingdom of God and his righteousness!" That Kingdom cannot possibly be an abstraction. Humanity is no abstraction; the interests of man are no abstractions; the passions, which have proved such fearful realities, are no abstractions; that Kingdom therefore either means nothing, which is impossible, or, if it mean any thing, it must mean an Arrangement of Men and Things which God himself has designed; an Arrangement which will do away with all causes of envy and strife, which will conciliate our interests, harmonize our passions, and make of every human being a living form of Goodness and Wisdom. Indeed it is impossible to admit, that in the midst of those infinite and overwhelming harmonies which constitute the universal life, Humanity should be providentially doomed to discord; it is impossible to admit that God, in whose Love and Wisdom Humanity originated, should not have foreseen the fact, that Humanity, in its ultimate developments would realize a certain system of relations among its members, and that this system should be different from what must have existed among the incipient human race. Whether man has or has not unfitted himself for Social Harmony, that does not explain away the fact of God having designed for Humanity that Divine System of Society. If that System have at all existed in the Divine Mind, it is a reality now as much as ever, and God would not be a Good Spirit, if he had given us the power of subverting his harmonies, without giving us the additional reason and will to discover them and to construct them anew. But we need not suspect such an inconsistency in Divine Providence: "Seek ye first the Kingdom of God and his righteousness;" this may console us and encourage us in the investigation of that kingdom. Armed with the faith

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which that divine commandment kindles in my heart, I feel bold to step upon the ground which Theologians so fondly defend, that human nature is instinctively inclined to evil, and I trust I shall be able to show, and shall do so in the next chapter when speaking of the dogma of total depravity, that, although this dogma as well as every other dogma or principle in religion or philosophy originates in a perception of truth, yet at the same time Calvin has failed to see that, so far from the depravity of human nature resulting from any organic tendency to sinfulness, it results from the temporary disunion of our finiteness from the infinity of God, preventing His Divine Spirit from flowing into our souls, and making all the determinations of the will and all the perceptions of the mind pure and acceptable to him.

If there existed in man's heart an instinctive propensity to evil, this would by no means do away with the necessity of seeking the kingdom of God; on the contrary, that innate depravity would be an additional reason why we should organize society so as to make the development of a tendency to evil impossible. If that tendency be a constituent part of human nature, it cannot be destroyed, and all we can do is, to prevent its development. There is in our limbs a liability to pain; we may break them, or injure them in a thousand ways; this susceptibility to suffering being inherent in the structure of our limbs, it cannot be annihilated, but may be left dormant in consequence of the external circumstances not calling forth its development. We may construct our stairs, and pave our streets in a manner which will make it almost impossible for any man to stumble or fall. Fire may destroy our houses; there is in it a tendency to destroy, which cannot be extirpated but may be prevented from manifesting itself. Knowing this destructive tendency we construct our chimneys of stone and iron instead of wood and pitch; thus we enjoy all the comforts which fire can give without exposing ourselves to the danger which its destructive power might otherwise occasion. It is the same with the human passions. They are the fire of the soul. They may either destroy or beautify the social edifice, they may degrade or elevate man according as they find in society fit or unfit channels of development; the passions cannot be annihilated; they will exist and will work in the human soul, and it is therefore wise and indeed necessary that we should know in what relations and under what circumstances they will work harmoniously, both in perfect liberty and perfect order. In the kingdom of God, the form and constitution of which has been discovered by Charles Fourier, passion cannot realize disorder; in that

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kingdom passion must be the friend of man; as it has heretofore been the destroyer of his peace so it will there be the architect of his happiness; it will become his guide to goodness and wisdom, and the curse which is now weighing upon that unquenchable fire, that irresistibly moving power of the soul, will become a blessing and a prayer.

ACCORDING TO DIVINE ORDER THE PASSIONAL OR LOVE-PRINCIPLE IS THE FUNDAMENTAL PRINCIPLE OF HUMAN NATURE.

This great truth I shall simply confirm by extracting from the works of Swedenborg the most striking passages which have reference thereto. From these passages it will be clearly perceived that the doctrines of Swedenborg and Fourier concerning the relation of the will-principle to the understanding and the actions of man, are identical.

No. 241 of *Divine Wisdom:*

"Man's love is the end of all things appertaining to him, for what he loves, that he thinks, that he concludes upon, and that he does, consequently he has it for his end; Wisdom is the cause, for man, or his love which is his end, seeks for means in his understanding by which he may arrive at his end, thus he consults his wisdom, and those means constitute the instrumental cause; that use is the effect appears without explanation. But the love in one man is not the same as in another, so neither is wisdom in one the same as in another, therefore neither is use; and forasmuch as these three are homogeneous, it follows, that such as the love is in a man such is the wisdom, and such is the use. We use the term wisdom, but hereby is meant that which is of his understanding."

No. 33 of the *Heav. Arc.:*

"It is in every one's power to see most clearly, that no kind of life exists without love of some sort, and that there is no kind of joy but what flows from love: but as the love is, such is the life, and such is the joy: if you remove loves, or, what is the same, desires, since these are of love, thought would instantly cease, and you would become like a dead person, which thing has been shown me to the life."

No. 7324 of the *Arcana:*

"Spiritual fire causes man to live; loves are vital fires."

No. 1317 *Arcana:*

"The end with man is his very life, and all that he thinks or does lives from the end, because, as was said, they are dependent upon it: wherefore, as is the end, such is the life of man. The end is nothing but the love; for man cannot have any thing else as an end but what he loves. He whose thoughts and actions are at variance, still has for his end that which he loves; even

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in his hypocrisy and deceit there is an end; which is self-love, or the love of the world, and the delight of life thence derived. Hence every one may conclude, that such as a man's Love is, such is his life."

It is asserted by metaphysicians that the understanding rules the will. This false doctrine is contradicted in the following passages.

No. 7342 of the *Arcana:*

"The will is what rules man; it is believed by some that the understanding rules, but the understanding does not rule unless the will inclines, for the understanding favors the will, inasmuch as the understanding, considered in itself, is nothing else but a form of the will: when it is said the will, the affection which is of the love is meant, for the will of man is nothing else."

No. 7180 of the *Arcana:*

"It is not allowable for man to divide his mind, and to put asunder those two faculties (the will and the understanding) from each other, that is, to understand and speak truth, and to will and do evil; for in this case one faculty would look upwards or towards heaven, and the other would look downwards or towards hell, and thus the man would hang between both; but let him know that the will carries him along in its own direction, and that the understanding favors that direction."

No. 244 of *Divine Wisdom:*

"The understanding does not lead the will, or wisdom does not produce love, but it only teaches and shows the way; it teaches how a man ought to live, and shows the way in which he ought to walk."

No. 28 of *Divine Providence:*

"No one can perceive and think any thing without affection, and every one perceives and thinks according to affection."

No. 199 of *Divine Providence:*

"Man's thoughts are nothing but affections, composed into forms by his life's love."

No. 244 of *Divine Wisdom:*

"The will leads the understanding and causes it to act in unity with itself; and the love which is of the will, calls that wisdom in the understanding, which agrees with itself."

In case the understanding is at variance with the will, man has no power to keep himself in Order; man is altogether led according to God's pleasure; this results from No. 35 of the *Arcana:*

"Man has two faculties, will and understanding: when the understanding is governed by the will, they then constitute to-

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gether one mind, thus one life, for then what a man wills and does, he also thinks and intends; but when the understanding is at variance with the will, as with those who say they have faith, but live otherwise, then one mind is divided into two; one is desirous to exalt itself into heaven, the other tends to hell; and whereas the will directs every thing, the whole man would rush to hell, *unless the Lord should have mercy upon him.*"

That the Lord alone rules the Celestial or the Will-principle, may also be seen from No. 97 of the *Arcana*. The Lord says, in speaking of the regeneration of man in John: "The breath" or wind "bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth; so is every one that is born of the Spirit."

If the Passional or Love-principle be independent of the action of man; if it be ruled by God alone because it is of the Divine Essence, it follows that that Principle, at least in its inmost nature, must always be pure and inalterable in man. We therefore read in No. 6135 of the *Heav. Arcana:*

"Although Celestial Love does not appertain to man, [that is, to the historical, the actual man, the man of Civilization,] but Infernal love, the inmost of his life is notwithstanding from Celestial love; for this love continually flows-in from the Lord, and constitutes with man vital heat in its beginning, but in its progress it is perverted by the man, whence comes Infernal love, and from this an unclean heat."

Now what shall we understand by this? Shall we understand by this that the nature of the Celestial or Passional Principle can be changed by man? This is clearly contradicted by the assertion in the preceding paragraph, that "the inmost of man's life is from celestial love." We are simply to understand that the Passional Principle in its developments or manifestations in the External Man shows itself, as Swedenborg terms it, in No. 7679 of the *Heav. Arc.*, "inclement and raging." In the same paragraph we read that the Passional Principle, in its origin, because Divine, is most mild; hence also in the progress into heaven it is most mild; but when it glides down to the hells, that is, to states of society not yet reduced under the laws of Divine Order, it becomes inclement and raging, and in the material hell, which is this globe, it realizes terrible tumblings and tossings, as in the spiritual hell, in which our minds live, it realizes anxieties, doubts, and all sorts of madness.

Most men err in confounding the Passional Principle itself with its evil manifestations. Enthusiasm, which is one form of the Passional Principle, may degenerate into fanaticism, and become the cause of the most outrageous persecutions and ty-

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rannies; but enthusiasm is not to be condemned for that reason. Rivalry may become odious competition, but rivalry is, notwithstanding, a celestial love which leads the angels themselves to the performance of great and delightsome uses. Taste, sight, and all the other senses, may become instrumental in defiling and degrading man; but they never cease to be the means of leading man to a higher and truly celestial life. Man ought never to be forgetful of this great truth, that the Passional Principle is a Harmony existing by its own fixed and eternal laws, and that the External Man, or the Social Form, that is, the complex of man's industrial, domestic, and ecclesiastical interests, is the great Instrument upon which the divine harmonies of the Passional Principle are to be executed. So long as that Instrument is not adapted to the infinite modulations of which the Passional Principle is susceptible, we ought not only not to expect to see those modulations realized, but we ought to expect to see the play of the passions transformed into dissonances proportionate to the deficient adaptation of the Instrument to the music. Man has but one way to act upon himself, to lead himself to Goodness and Truth; it is to dispose the External Man agreeably to the Order which God has, from all eternity, inscribed upon the Passional Principle; that Order is the *Serial Law*. In proportion as man, in his arrangement of society, approximates to the *Serial Law*, the Passional Principle will manifest its divine goodness and beauty. "The soul of man," says Swedenborg, in No. 199 of *Divine Providence*, "is nothing else but the love of his will, and the love of his understanding thence derived; such as this love is, such is the whole man; *and he is made such according to the disposition in Externals in which man is concerned with the Lord.*"

I shall conclude this chapter by reviewing a dogma which is favorably received by a vast portion of Christians, but which is not consistent with absolute Truth. I mean the dogma of *Total Depravity*.

That dogma, as I said above, originates in a perception of truth. Every man naturally inclines to substitute self-love in the place of universal charity, and will always incline to do so, even in a state of regeneration; but that very self-love will work out the highest good by its ultimate and complete triumph through Christ; it will work out universal freedom by the establishment of an universal Christian Order of Society. Human nature can therefore be only relatively, but not absolutely, depraved.

If human nature were ever so depraved, we must necessarily admit a graduation of depravity. Or shall we suppose

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that the poor wretch who steals a morsel of bread to save himself from starvation, is as depraved as the cunning scoundrel who, like unto a venomous spider, sucks fortune and happiness from the purses and hearts of his fellow-beings? Or is the weak man, whom a terribly excited and irresistible passion drags onward to homicide, as depraved as the heartless bandit who can be hired for a piece of gold to murder a man that never did him any harm? Or are perhaps the young man and the young woman in the moment when they seal an union that is to continue to the last breath of their lives, as depraved as those worshippers of lust whom mere sensual pleasure leads into each other's arms? Our legislators have been well aware that the circumstances under which a crime has been committed, determine the greater or lesser culpability of the criminal, and in order that the degree of culpability might be indicated as nearly as possible, they have instituted the jury, not as defenders of the criminal, but of human nature. The law is rigid and inflexible; it condemns without regard to circumstances and personality; but the jury carefully weigh the circumstance and examine how far the contradiction existing between them and the essential laws of human nature lessens the guilt of the criminal. When a feeble, unfortunate girl listens to the voice of seduction, and with a criminal hand destroys the little being to whom her error gave birth, she has indeed spilt human blood, but she has scarcely perpetrated a cold-blooded murder. She knew that the world, if it should know her shame, would look upon her with scorn, and she killed the child to save her good name before men. The jury would consider all this; they would consider that this poor girl was not strong enough to resist the alluring voice of seduction; they would consider the crying injustice of the world, which permits the criminal to carry off his triumph with his head erect, whilst repentance and shame fasten themselves on his miserable victim. And the jury in this case would not punish according to the rigid letter of the law, which demands blood and nothing but blood; the jury would indeed punish, but they would not, with an inflexible hand, destroy the lily which the hand of lust had bent.

If then human nature be depraved, this depravity is, at any rate, graduated. That graduation of depravity implies that *one* nature is less depraved than another, that *one* nature contains a little more good than another; and if there be yet any good elements left in human nature, it cannot possibly be totally depraved.

All theologians admit that man can be saved by God's mercy. But how does divine mercy act? Does it act by a

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miracle? By a magic formula? Not at all; it acts in a manner which is perfectly appropriate to the conditions of human nature; it enlightens reason, it sharpens conscience, and leaves it to man either to embrace the good or to persevere in evil. Theologians admit then that there is in human nature a power to become good; but that power is of itself a good element, and the presence of one good element in human nature necessarily precludes its total depravity.

There is another argument against the dogma of total depravity suggested by these words of the Lord: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Verily, verily, I say unto you, unless ye be converted and become as those little children, you will not enter the kingdom of heaven." How could Christ have presented to us children as models to be imitated, if human nature in childhood were depraved? Christ knew that children do many things which reason cannot approve of; he knew that they would rather play than study the dry A, B, C, and combine the abstract figures of arithmetic; he knew that children are often disobedient, lazy, disorderly, and yet he enjoins upon us to become like little children, if we wish to enter the kingdom of heaven. It cannot therefore be true that those defects of children, their laziness, their impertinence, are *essential* elements of their nature, and reason and religion compel us to look for the first cause of those defects of childhood in external accidental circumstances, in a deficient method, in the incapacity of children for this or that branch of knowledge, in the incompatibility of characters, rather than in the organization of human nature itself.

If human nature were totally depraved, how could it then be capable of greatness and goodness? We see a man throwing himself into the flames, to save the life of a fellow-being; we see a sage laying his head upon the death-block, to seal a great and new truth with his life; we see a friend of man depriving himself in order to clothe the naked; can these beautiful actions, which are well-pleasing to God, spring from a depraved heart? If the sight of misery move me; if I shed a tear over the child whose rags are hardly sufficient to cover its nakedness, or over the sick father who has not bread enough to satisfy his children's hunger, does that tear gush from a depraved breast? Can that which is godly flow from an unholy source, and is it not godly to feed the hungry and to satisfy the thirsty?

The inmost of human nature, the inmost of will, love or passion, is inalterably good; however much it may be misled by the false outlets, or choked up by the hideous compression

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of society, itself, its own genuine essence is ever divine and pure. Even in its worst forms of manifestation we love, we admire, we adore passion in the creations of art. What an overwhelming argument in favor of the doctrine that passion constitutes the highest, the sublimest, the most intense life! Crime even will delight us when imaged by art in its most gigantic proportions. Here, in the sublime soarings of genius, passion will be ever great, beautiful and true; here, in the creations of art, the triumph of art forebodes the ultimate triumph of pure and regenerate passion.

In its development passion may result in crime; but the essence of passion is ever good, is ever the same, and constitutes truly and really what has been termed the immutability of human nature. The power which prompts me to love a friend, to defend the sacred soil of my country, to rescue the life of a fellow-being, is the same as that very power which prompts me to hate a rival or to murder my enemy. Fire is ever the same, whether it comfort us by its friendly, warming blaze, or whether it destroy our houses and consume cities and human lives; so is passion ever immutable; whether it result in hatred or love, in strife or harmony, the principle is ever good, ever true, and ever accommodating itself to those modes of development which the intelligence and the interests of man prepare for it in society.

Man instinctively revolts at the idea of being naturally depraved. If we were to tell the most fanatic advocate of the strange dogma of depravity: "Sir, you are a born villain," he would most probably bring in an action for slander, and thus virtually deny the dogma which furnishes everlasting themes for his denunciations against human nature.

Our Constitution declares that all men are born free and equal. The time has come when we should add "good." Heretofore we have legislated upon the principle that man is naturally depraved; let us now legislate upon the principle that he is naturally good. By dint of preaching the doctrine of depravity, we have finally succeeded in making man believe that the child is a villain in embryo; and that universal belief has enkindled in the hearts of men a contempt for human nature, which could not but result in the most opprobrious and degrading legislative enactments. Man's very faith in his capability of goodness has been imputed to him as a blaspheming sin. And thus he has been wandering onward, upon the path of self-scorn and self-contempt, downward and downward into misery and degradation, heedless of the inward

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voice that now and then whispers into his ears: "Honor thyself, and thou wilt honor thy fellow-beings, and be honored by them; love thyself, and thou wilt love others, and kindle in their souls the spark of love."

The American citizen has learned to believe that he is unfit to be a slave; he has learned to respect himself, to think himself capable of goodness and orderly freedom. And he *does* respect himself. It is a delightful sight to behold so much public propriety in the midst of so much liberty, and in the absence of those terrifying measures of external restraint, which mould European Civilization into one mass of public and private despotism. The great nations of Europe have lately given us another example of the controlling influence of that desire of order which has worked itself out in the souls of men. The revolution which in 1789 caused torrents of blood to flow, and involved Europe in a long and disastrous war, has been reproduced in 1830 almost without the shedding of a drop of blood, and without occasioning any other movements than a few marches and counter-marches of military hosts. Such facts are not to be regarded slightingly; they are conclusive proofs of the progressive development of reason and of man's capability for goodness and wisdom. Let us therefore change the *tone* in regard to man's nature. Let the *tone* be that we take the goodness of human nature for granted. *Tone* is all-powerful. In that portion of society where there is a public *tone*, it is the great regulator of social life. That tone is essentially honored by the name of *good* tone, and who would dare to act against its dictates? Who *could* act against them without exposing himself to the contempt of his fellow-beings and to being cast out from their society?

Let it be decreed that man is incapable of wilful deception, of wilful violation of his engagements, and that, if he does violate his engagements, it is from some uncontrollable necessity. The late bankrupt-law, however unjust its action may have appeared in many instances, was a sort of triumph of the belief in man's natural goodness over the dogma of depravity; it was a sort of declaration that man should not forfeit his claims to honesty in case he should not pay his debts; and it further implied that if man did not pay his debts, it was because he had not the means. Let us teach man that he *cannot* be dishonest, and honesty will become the order of the day. It is an abominable tyranny, that the law should be permitted to interfere in the private transactions of individuals. Let those transactions be between me and thee, on thy and

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my responsibility; let them be based upon a deep confidence in each other's sincerity and conscientiousness, and how long will it be before a mere doubt in man's honor will cause the blush to rise to his cheek? We have conquered political freedom; let us now secure to ourselves the enjoyment of our most sacred birthright, "inborn goodness." I long for the day when the sheriff shall no longer be permitted to greet a poor debtor with a summons; when a man shall no more be scorned on account of his being indebted to a man whom he is unable to pay: away with debtors' prisons and attachments. "Man is born honest; man desires to be honest; he *cannot* commit an act of wilful dishonesty." Let this faith and this doctrine be a sufficient guarantee for the faithful accomplishment of our engagements; let it be a guarantee for thee and for me, and for all of us; let that guarantee be a final and triumphant substitute for the gnawing anguish with which the fear of a warrant and the dishonor of indebtedness consume so many souls; and for the deceptions with which fear, shame, anxiety, and bitter necessity have filled the bosom of this criminal society.*

* In the presence of this universal awakening of Love and Truth in the very bosom of political liberty and comprehensive philanthropy, a party has been started whose avowed object is to deprive foreigners of the blessings of the present naturalization-laws. This is a retrograding step, and cannot result in any thing good. It should at once be abandoned, unless the Native-Americans can propose just and equitable means of conciliating their pretensions with the rights of emigrants. All voters should be competent to vote, and that competency presupposes on the part of the voters a knowledge of the measures and principles they are voting for. No citizen can be supposed competent to vote, unless he knows the differences existing between the leading principles of the various political parties into which this nation is constantly split up. Foreigners should make themselves acquainted with these differences before they claim the right to vote. The country in which they wish to enjoy the privileges of citizenship can reasonably demand that they should know its history, its constitution, its political and financial relations. But is a twenty-one years' residence in the country necessary to acquire that knowledge? May not a man learn in one year as much as he ought to know of American law, to pass an examination as to his competency for voting? Let that competency be regularly ascertained by *boards of examiners*, but let not the wise and the fool be measured by the same rule. Or are those twenty-one years deemed necessary to inspire the foreign citizen with the necessary love for his adopted country? If he means to make this his permanent abode, he will love it as much in the first as in the last of those twenty-one years; he will feel just as much interested in its welfare, he will be as proud of its glory. And even, if he were not, where is the proof that a twenty-one years' residence in this country will make him more honest in political affairs than he was at the period of his arrival? Can you *demonstrate* such a result? And if you cannot, are you not bound to legislate upon the principle that the foreign citizen is determined to be honest in political as well as social matters? The infallibility of the touchstone by which

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Social progress may be effected either in a direct or indirect way. Indirect progress is the result of a reaction of the good against oppressing evils. Indirect progress is always effected by violent means, and is therefore unavoidably accompanied with pain. Direct progress is realized by the action of enlightened reason, and is acceptable to all. At any rate it is only opposed when the mode which is proposed for its realization is not universally true, and omits the furtherance of a certain portion of the existing interests of Society. True progress should not only respect but positively benefit all existing rights, and it should benefit them in proportion as they are more or less necessary to mankind. Thus the Laboring Classes should be benefited most, because social life is essentially preserved by them; *in the largest acceptation of the word every man is a laborer;* next to them Capital and Genius

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you mean to try the incorruptibility of a foreign voter, is an absurd abstraction. The foreign citizen enjoys the protection of your laws; he is interested in the industry of the country; he mingles in the society of American citizens; he is by them honored and esteemed: why then should he be declared unworthy of their *public* confidence, if he enjoys their confidence in *private?* After a lapse of twenty-one or any other number of years, the political relation of the foreign citizen is the same that he held on his arrival. If he is more corruptible than the native American, that corruptibility will be assailed with the same temptations, unless, as I said before, a residence of twenty-one years is proved to be a specific against the alluring influence of bribery. This cannot be admitted on mere *speculative* grounds. Nor is it just that the foreign citizen, who may have emigrated to this country because he looks upon it as the asylum of persecuted liberty, should be a victim to that *desire of bribery* which the denunciations of the Native-American party against the character of foreign citizens, implicitly declare to be implanted in the hearts of the natives. Surely, if there is bribing, *there must be those who do bribe*, and where should they be found unless in the ranks of those who claim to be the natives of the soil? Look into your journals, ye reckless denouncers of your naturalized fellow-citizens, whom you persecute simply because they happen to be born in different climes: what do you say of those natives whom you honor with public offices? From the president of the United States down to the lowest corporation-officer, what do you say of their character, their moral purity? Do you not apply to them the whole vocabulary of insulting names? Do you not brand them with the stigma of infamy? Why then do you make yourselves guilty of the horrible inconsistency of denouncing and persecuting the character of foreign citizens, when you yourselves declare that the bribers and the scoundrels are in your own ranks?

This country has a high and noble destiny to accomplish. It belongs to liberty and its friends, and cannot, therefore, become the property of a party whose avowed object is to proscribe a portion of their fellow-beings. Any attempt to convert this country into the exclusive and absolute property of a particular set of men, must fail. The best and the wisest of this land, will never lose sight of its destiny, and would, at any time, rather organize for themselves a state within this republic, than to witness the degradation of this noble and free soil.

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should receive an additional benefit from the progress introduced in Society, the former because it is chiefly instrumental in realizing progress on a large scale, the latter, because it conceives the idea of progress and the mode of realizing it.

Whatever is legally recognized as a right, should be respected by whatever measures of reform may be introduced into the mechanism of Society.

The laborer should be enabled to work at his trade in perfect freedom, and with advantage and pleasure.

The consumer should be enabled to satisfy his wants by a variety of means prepared in the best and cheapest manner.

The merchant should be permitted to transport goods from market to market without paying taxes to government.

The capitalist should be sure of safer investments.

The servant should serve in full freedom and with passionate eagerness.

Every true principle should be made sure of a more enlarged and free application.

And even man's selfish tendencies should be respected.

The slave-holder should renounce slavery, because its ends are better answered by the new measures of reform.

Man should renounce his love of gain, because the new measures enable him to acquire without money a freer and happier existence.

Progress which does not increase the freedom and happiness of all classes and *individuals* is not complete, and does not rest upon a solid foundation.

In No. 1581 of the *Heavenly Arcana*, Swedenborg explains with much force and beauty how true, that is, divine progress, is effected: "The words of Abraham to Lot, 'Separate, I pray thee, from me,' are typical of the true mode of progress. The internal sense of these words is exposed in the following passage: 'Separate, I pray thee, from me.'—That it signifies, that Good cannot appear, unless what is discordant be annihilated, appears from what has been just now said, viz., that the Internal Man is desirous that what is discordant in the External Man should separate itself, since, before it is separated, the Good which flows-in continually from the Internal Man, that is, through the Internal Man from the Lord, cannot appear. But as to what concerns this separation, it is to be known, that there is not separation, but there is quiescence. In the case of any man, *except of the Lord*, the evil which is in the Internal Man is incapable of being separated; whatever a man has once acquired, *remains;* but it seems to be separated *when it is rendered quiescent;* for thus it appears as if it were annihilated. Nor is it quiescent, so as to appear annihilated, *ex-*

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cept from the Lord. When it is thus quiescent, then first Goods flow-in from the Lord, and affect the External Man."

The perusal of the foregoing paragraph leads to the following interesting considerations:

1. That the evils of the External Man—the Social Form—are not inherent in the Internal, and that they originate in a certain want of correspondence between the Internal and the External Man.

2. That those evils cannot be necessary realities; for it cannot be supposed that God would quiet the evil which is inherent in the External Man, by making a sort of compromise with him.

3. That our ever-varying laws of expediency are insufficient to quiet the External Man, because

4. The quiescence of the External Man results from the quiescence of the Internal, which can alone be effected by the Lord, and that therefore,

5. The quiescence of the External Man as resulting from the quiescence of the Internal, is worked out in a fixed mode, because the ways of God are infallible, unchangeable, and eternal.

6. And the last consideration which is derived from the foregoing quotation of the *Heavenly Arcana*, is this great truth, that all violent denunciations are foreign to the cause of true social progress, because that progress accounts for the necessity of all existing facts in the life of Society; because it judges with discrimination, divides with justice, takes nothing from him who possesses, and adds to the happiness of all.

God himself, in educating man, never takes violently from him the rights, whether they appear false or real, which he has permitted man to acquire; he insensibly leads him out thence to higher and better things. This is indicated in No. 24 of the *Heavenly Arcana:*

"Man, by his proprium, as well by the fallacies of the senses as by his lusts, is led and inclined of the Lord to those things which are true and good, and thus that all and every moment of regeneration proceeds from evening to morning, as from the External Man to the Internal, or from earth to heaven."

The process of regeneration is also beautifully indicated in the explanation which Swedenborg gives of the passage "By little and little I will drive him out from before thee." This explanation is found in No. 9336 of the *Heav. Arc.:*

"'(By) little (and) little I will drive him out from before thee.' That hereby is signified removal by degrees according to order, appears from the signification of little and little, as denot-

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ing by degrees, thus slowly; and from the signification of driving out, when concerning falses and evils, which are signified by the nations of the land of Canaan, as denoting removal. It is said by degrees according to order, because all things appertaining to the man who is regenerating are arranged according to the order of heaven; for the regenerate man is heaven in the least form; wherefore also in him there is a similar order to that which is in heaven: man when he is born, as to hereditary evils is a hell in the least form, and also becomes a hell, so far as he takes from hereditary evils, and supperadds to them his own; hence it is that the order of his life from nativity and from actual life is opposite to the order of heaven; for man from the proprium loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things and the neighbor as himself: hence it is evident that the former life, which is of hell, must be altogether destroyed, that is, evils and falses must be removed to the intent that new life which is the life of heaven, may be implanted—this cannot in any wise be done hastily: for every evil being in-rooted with its falses hath connection with all evils and their falses; and such evils and falses are innumerable, and their connection is so manifold that it cannot be comprehended, not even by the angels, but only by the Lord; hence it is evident, that the life of hell with man cannot be destroyed suddenly, for if suddenly, he would altogether expire; and that neither can the life of heaven be implanted suddenly, for if suddenly, he would also expire; there are thousands and thousands of arcana, of which scarce a single one is known to man, whereby man is led of the Lord, when from the life of hell into the life of heaven: that this is the case hath been given to know from heaven, and it hath likewise been confirmed by several things which came to the apperception: inasmuch as man knows scarce any thing concerning these arcana, therefore many have fallen into errors concerning man's liberation from evils and falses, or concerning the remission of sins, by believing that the life of hell with man can in a moment be transcribed into the life of heaven with him through mercy."

I ought also to quote No. 25 of the *Arcana*, where it is clearly indicated that God never takes from man what he has permitted him to acquire:

"'A bruised reed He doth not break, and the smoking flax He does not quench; He brings forth judgment unto truth;' that is, He does not break the fallacies, nor quench the lusts, but inclines them to truth and good."

THE DESTINY OF MAN.

I have already stated in the preceding pages that the Terrestrial Destiny of man may be expressed by this formula:

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The Cultivation of the Globe according to Divine Order.

I shall here add a few remarks which will throw additional light on the question of Human Destiny, and conclusively show that Fourier and Swedenborg, though they express that Destiny in a different language, yet teach perfectly identical doctrines in reference thereto.

In No. 9 of *Divine Providence*, Swedenborg expresses the destiny of man in these words:

"In the Universe, and in all and every thing therein, which was created by the Lord, there was a marriage of Goodness and Truth. That marriage after the creation was separated in man, but it is of the Divine Providence, that what is separated should be made one, and thus that the marriage of Goodness and Truth should be restored."

What Goodness and Truth are, has been often shown before. "By Good is meant the whole of Love, and by Truth the whole of Wisdom." No. 313 of *Conjugal Love*. If a man be permitted to act out his loves, which constitute his good, and to act them out according to the light of his own understanding, which constitutes his wisdom, then he is in the marriage of the Good and the True, or in celestial freedom. If I am fond of cultivating grapes, and am permitted to indulge that taste as often as it is felt, and in such a manner as suits my understanding, I am in the marriage of the Good and the True. If I wish to change my work after having attended to it for a couple of hours; if, for instance, I feel desirous of instructing the young in those industrial functions which constitute my pleasure and my glory, I must have an opportunity of doing so, and I must be permitted to do so in a manner which I prefer; otherwise the marriage of the Good and the True would be instantaneously broken. There is no freedom out of that marriage. "To act freely," says Swedenborg, in No. 285 of *Conjugal Love*, "is to act as often as man wills, and according as he wills." Out of that marriage there is bondage and misery; in that marriage there is delight and liberty. "Who attends" (No. 296 of *Conjugal Love*) "to the delights of his love? Man's thought swims on them like a boat when it is carried along by a gliding stream; and it is perceived by a fragrant atmosphere, which is drawn in with full inspiration."

The destiny which man has to accomplish upon earth, is to realize the Heavenly Marriage for every being. Every man has an individual good and an individual truth, and he is only so-far a man as he acts out his individual goodness by the light of his innate truth or wisdom. "In all that a man wills and thinks, and which he thence concludes and intends,

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there is this marriage." No. 12 of *Divine Providence*. And in the same paragraph:

"This marriage enters the effect and causes it, but in effecting, these two appear distinct, because what is simultaneous then constitutes what is successive: As when a man wills and thinks to be nourished, to be clothed, to have a dwelling, to do any business or work, or to converse, in this case he first simultaneously wills or thinks, or concludes, or intends it, and when he has determined these operations to effect, then one thing succeeds after another, but still they continually make one in the will and in the thought: Uses in these effects are of love or of good, means to uses are of the understanding or of truth."

I have extracted this passage to show my friends of the New Church that the marriage of the Good and the True is a law of life, and therefore applies to all the daily acts and most practical interests of man.

Fourier acknowledges the same law, though he expresses it in this formula: "*Our attractions are proportional to our destinies.*" By attractions, some understand the *essential* affections of human nature together with their *essential* or genuine modes of manifestation. By "essential" are designated such affections as will, by their development, elevate and beautify human nature. By "attractions being proportional to our destinies" is to be understood, that, so far as man has affections for his fellow-beings and for industrial occupations, so far he is destined to do uses. That he may be able to fulfil his Destiny, he must first be made to know what uses he can do. Society is responsible for imparting that knowledge to its members. In a more general sense it may be said, as has been shown above, that every act which man performs, is of use, and therefore necessary to the ultimate accomplishment of his destiny.

There is another mode of expressing man's destiny; it is found in paragraphs like the following, from *True Christian Religion*, No. 48:

"Man was created to receive Love and Wisdom from God, and yet in all likeness, or appearance, as from himself, which was for the sake of reception and conjunction; and that on this account man is not born to any love, or to any science, nor even to any power of loving, and growing wise from himself; wherefore if he acknowledge every good of love, and every truth of wisdom to be from God, he then becomes a living man; but, if he ascribe them to himself, he then becomes a dead man."

And further:

"Man is born to no science, to the intent that he may arrive at all, and advance to understanding, and thereby to wisdom;

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and he is born to no love, *to the intent that he may arrive at love*, by a prudent and intelligent application of the sciences; and thus may advance, by love towards his neighbor, unto love towards God, and thereby be joined with God, and by that means become a true man and live eternally."

From the preceding paragraphs we perceive first, that man is a perfect organization fit to receive Divine Wisdom, and that he is only so far a living man as he does receive the wisdom for which he was created; and secondly, we perceive that science is the great road upon which man is to arrive at the perfect enjoyment of his passions or loves, from love towards his neighbor unto love towards God. The reception of Divine Wisdom, Swedenborg often designates by the term "Regeneration" or second birth of man, by which is to be understood the integral opening of the spiritual, intellectual, and physical powers of man. It has been shown above, that the first step towards regeneration is the conjunction of the External Man with the Internal by means of correspondences. The External Man now has the sway over the Internal; the Internal Man, the mind, the soul, is choked as it were by the unceasing cares and conflicts with which the External Man assails it. But Divine Order requires that the External Man should become as nothing, that is to say, that it should be made to obey every slightest whisper of the soul; if I wish to delight my ears with the harmonies of sound, I ought to have an opportunity of doing so, and ought to have the means of enjoying them; if I wish to work in iron or steel, I ought to find the work laid out for me in my nearest neighborhood; if I desire to teach the young, capable pupils ought to be all around me and desirous of receiving my instruction. This perfect subjection of the External Man cannot exist without an arrangement of that whole Man agreeably to the order of the Internal Man or the soul. The necessity and the order of that arrangement are beautifully foreshadowed in No. 10303 of the *Heavenly Arcana*: "'*And thou shalt bruise of it into small pieces.*' Exodus, chap. 30: 36. That hereby is signified the arrangement of truths into their series, appears from the signification of bruising, when applied to frankincense and to spices, by which are signified truths, as denoting the arrangement of truths into their series; for bruising has a like signification with grinding, but grinding is predicated of wheat, barley, fitches, whereas bruising is predicated of oil, frankincense, and spices. What is specifically signified by bruising and grinding, cannot be known, unless it be known how the case is with man in respect to the goods and truths which are signified by wheat, barley, meal, fine flour, oil, frankincense and spices, when

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they are arranged for uses; for grinding and bruising denote arranging them for use: when grinding is predicated of the goods, which are signified by wheat or barley, then by grinding is signified the arrangement and production of good into truths, and thereby application to uses: Good also, in no case, puts itself forth into uses, except by truths; it is arranged into truths and is thereby qualified; for good, unless it be arranged into truths, has not any quality, and when it is arranged into truths, it is then arranged into series in application to things according to uses, into which things good enters as the affection of Love, whence comes what is grateful, pleasant, delightful. The like is here signified by bruising into small pieces, for pure frankincense denotes spiritual good; and the truths which are arranged from that good, are the spices, stacte, onycha and galbanum. What is meant by arrangement into series, it may also be expedient briefly to explain; truths are said to be arranged into series, when they are arranged according to the form of heaven, in which form the angelic societies are; what the quality of that form is, is manifest from the correspondence of all the members, viscera, and organs of man with the Grand Man, which is heaven; in those members, viscera and organs, all and singular things are arranged into series, and series of series; fibres and vessels form them, as is known to those who are acquainted with the textures and contextures of the interiors of the body from anatomy; into similar series the truths derived from good are arranged with man: hence it is that a regenerate man is a heaven in the least form corresponding to the Grand Man; and that man throughout is altogether his own truth and good. That a regenerate man is a heaven in the least form, see No. 9279; and that man is his own truth and good, see No. 10298; and that the truths with man are arranged into series according to angelic societies with the regenerate, No. 5339, 5343, 5530. When therefore it is evident what is signified by bruising and grinding, it may be known what is signified in the internal sense by the *sons of Israel grinding the manna in mills, or bruising it in a mortar*, and baking it into cakes; Numb. 11: 8; for by the manna was signified Celestial and Spiritual Good, and by grinding and bruising, arrangements to serve for use."

This paragraph, which is perhaps the most important passage of the whole *Heavenly Arcana*, leads us to establish the following highly interesting truths:

1. The necessity of arranging the External Man or the Social Form.

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2. The Series or the Serial Law is the Divine Law of Order in the External as well as the Internal Man.
3. In the Serial Arrangement all labor will be pleasant and delightful.
4. The Series into which the External Man is arranged must be united among each other with the same coherence and mutual dependency as are the series of fibres in the viscera and organs of the body.

Now let us inquire what is a *Series*, a *series* of goods and truths. It has been sufficiently shown that Swedenborg, in speaking of goods and truths, does not mean abstractions but living facts, the things of life, the productions of industry as typifying the affections of the soul. What then shall we understand by a series of the goods of life, or by an *Industrial Series*, as Fourier terms it? Suppose we apply the term "*Series*" to the tailoring business, would the name "*Series*" be a proper appellation for that branch of industry such as it is carried on in our present system of society? The things and the men which constitute the series, must be intimately united among each other, they must be necessary to each other; they must moreover hold fixed relations towards each other, relations of graduated supremacy, of inward and outward excellence, the best and most beautiful being the Inmost or Pivot of the Series.

"By the midst or inmost in the Natural Principle," says Swedenborg in No. 6028 of the *Arcana*, "is signified what is best therein, for what is best is in the midst, that is, in the centre or inmost; around it on every quarter are goods, arranged in a Celestial Form, nearer and more remote according to the degrees of goodness from the best in the midst; such is the arrangement of goods with the regenerate."

And further, No. 5881:

"In what order scientifics and truths are arranged in man's memory, is unknown to man, but known to the angels when it pleases the Lord, for the order is wonderful; they cohere in the way of fascicles, and also the fascicles themselves cohere one with another, and this according to the connection of things, which (connection) the man had comprehended; these coherences are more wonderful than any man can possibly believe; in the other life they are occasionally presented to view, for in the light of heaven, which is spiritual, such things can be exhibited to the sight of the eye, but not at all in the light of the world; scientifics and truths are arranged into these fascicular forms *solely by man's loves*."

I will yet add No. 5530 of the *Arcana:*

"The truths appertaining to man are disposed and arranged into series; *those which are in the greatest agreement with the*

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loves, are in the midst; those which are not in so much agreement, are at the sides; and lastly, those which are in no agreement, are rejected to the remotest circumferences; the things out of that series, are those which are contrary to the loves; wherefore those things which are in the midst, are said to be of consanguinity, and the things which are more remote are said to be of affinity; at the ultimate boundaries affinities expire; into such series all things appertaining to man, are arranged, and are signified by fascicles and bundles."

And No. 6690:

"Scientifics in the Natural Principle are arranged into continual series, whereof one series coheres with another, and thereby all cohere together, according to various affinities and relationships; and in this respect they are not unlike families and their generations, for one is born from another and thus they are produced. The arrangement of scientific truths in the Natural Principle varies with each individual man; for the ruling love gives them their form, this love being in the midst, and arranging every thing around it; it places those things next to itself which most agree with it, and every thing else in order according to agreement."

From these passages it appears that the inmost of the Series, which Fourier calls the "Pivot," is occupied by those goods which are most interesting, and that therefore the pivot of a Series will correspond to the ruling industrial affection among the members of that Series. But let us return to that particular Series which I have introduced as an illustration. If the tailoring business in its present form be considered a series, where is the pivot or the inmost of that series? in other words, what is the most interesting branch of the business, I mean that branch which draws the greatest number of men to its performance? That branch has evidently not as yet been marked out, for every tailor is obliged to attend with equal care to all the branches of his business; and in large workshops, where the principle of division of labor has been introduced to a certan extent, a free choice of certain functions in preference to others is rendered impossible by the despotic will of the master. If there be no pivot, there can be no arrangement of less attractive functions around that pivot, there can be no regular graduation in the order and rank of the various functions of the series; hence there can be no series. And there is no series for this other reason, that the tailors do not cohere; they are scattered about the community without order; each locates himself according to his individual judgment and caprice, and makes it a point to work against his fellow-laborer, and to put him down by fair or foul means, as interest may require.

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To constitute the series of the tailors it would be necessary,

1. That the interests of the tailors should be united, and that they should share the results of their labor in proportion to the capital which each had invested; to the industry which each bestows upon the work, and to the talent which each displays.

2. That they should not be scattered about the community in three hundred gloomy, dirty workshops, but that they should be assembled in one or more vast and beautiful halls.

3. That the functions which intervene in the tailoring business should be carefully marked out in all their shades and degrees; there is taking the measure, cutting the cloth, sewing, lining, making the button-holes, ironing, fastening the buttons, and various other functions which ought to be marked out with the utmost accuracy.

4. And that every tailor should be permitted to attend to those functions which are best suited to his individual talent and taste; and that he should be enabled to alternate his work whenever he chooses, without trouble or loss of time; thus only, by that free choice, can the man work from affection, thus only will that work be the man's good, will it typify an affection of his love, and be to him what Swedenborg expresses, "grateful, pleasant, delightful."

Not only the tailoring business but every other branch of industry must be arranged into a series embodying the above-mentioned properties. Bakers, butchers, smiths, plumbers, joiners, watch-makers, jewellers, gardeners, merchants, in fact the complex of man's industrial, agricultural, commercial, ecclesiastic, scientific and domestic interests must be arranged into series. And those series must not be isolated; they must cohere with each other as the functions or groups cohere in the series itself, or as the series of fibres in the viscera and organs of the body constitute that matchless unit, the human Organism. Each series must be located in one or more vast and beautiful halls; but the halls of all the series must again be united in one great, convenient and majestic palace, through whose workshops and corridors man may move with perfect ease, and alternate from series to series with perfect liberty, though in perfect order. And that palace itself will be the *Pivotal Series* of all, with an Inmost or Centre clad in heavenly magnificence and joy, the resting place of the inhabiting angel, Man; with wings exhibiting all the creations of Industry and Art, a Divine Sisterhood of Heavenly Uses, delighting the senses, eliciting the infinitely varied powers of the mind, inviting man, and showing him the way to be unto Society what God has made him, a Personality of Good.

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ness and Wisdom. And round about this industrial Glory is the paradisiacal scenery, the wealth of Nature, the fragrant meadows, the smiling orchards, the gardens with their endless varieties of nutritious plants, the rising crop promising plenty and rich enjoyment, the bright families of the children of Spring opening their chalices to the sweet dews of heaven, and the animal creation enjoying their share of the blessings of this new life of Humanity.

In this vast Combination of industrial elements, carefully marked out and ranked among each other according to quality and usefulness, every power of the mind is called forth and vibrates in a congenial and spontaneous activity. And these infinitely varied forms of activity become so many ministers in the service of the soul, explaining, embodying in visible life its deepest and most delicate affections, its Love, its Friendship, its Ambition, its fervent and all-encircling Religion. Indifference has fled from the world, Idleness hides her sluttish garments; and the squinting envy and the bitter strife of Competition have no sphere in this Temple of Holiness and Peace; every germ of the soul shoots forth in new and beautiful life; every faculty manifests itself in truthfulness and freedom; there is a complete regeneration of man; there is the accomplishment of his Destiny!

This integral regeneration or re-birth of the soul, Fourier in his technical language expresses by the phrase,

"Elevation from the *simple* to the *compound* mode."

The simple mode is adopted in Civilization. Here man is ever chained to sameness, sameness of domestic life, sameness of work, sameness of method, sameness of food, sameness all around him, in dress, in tone, in manners, in feeling, sameness, ever-returning sameness and monotony. But in that magnificent Combination of Series, the life of man is universal; there every sense is active in the creation of beauty and harmony; every faculty expands, every idea becomes manifest and grows, every fibre quivers with life; the body shines with the Divine fire of the soul, a type of Heavenly Goodness and Wisdom.

Such an organization of men and things constitutes the True Church. God presides over her destinies; her wisest and best member is her head, and is the visible and true representative of the Deity upon earth.

As may be perceived, the True Church is only constituted, when it rests upon an universal correspondence between men and things. I have abundantly explained what is meant by

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Correspondence. I have shown over and over again that man lives in correspondence when the men and the things which surround him are for him types or forms, into which he may pour forth or develop the life which he is continually receiving from God. There cannot be any Christian Church without the Serial Organization; this organization arranges Humanity and Nature, in perfect freedom, into a hierarchy of representatives of divine life, where every thing is God's, where man is God's, where all his works are God's, where there is but one life, which is the life of God; but one Truth, which is the Truth of God; and where all loves are blended in that sublimest and holiest love, the love of God and his redeeming Goodness.

If I have truly defined the idea of Church, then I confess that I am utterly at a loss to understand the following remarks, which Mr. Brownson of Boston has, among other things, inserted in a late number of his Review. He says:

"Associations within the bosom of the Church, authorized and controlled by it, as a part of its own ministry, as it were, may be very proper, and of the highest utility. So Associations formed for the purpose of ameliorating our social condition, of rendering more just and equal our industrial relations, to remove the great disparity of conditions which now obtains, to elevate the poorer and more numerous classes, physically as well as morally and intellectually,—formed not on Fourier principles, but on those of the Gospel, under the express sanction and control of the Church, we are far from believing would be mischievous; nay, we believe they might do much, very much, towards realizing the kingdom of God on the earth, and hastening forward the time when the whole earth shall be the Lord's, and all its inhabitants filled with his Spirit and sealed for immortality. But these Associations, by whatever name they are called, must look not to Saint-Simon, Charles Fourier, or to Robert Owen, for the theory of life on which they must build, and the exposition of the principles after which they must organize the human race; but to Christ the Son of God, and to the authorized interpreters of his will; and moreover they must associate, not because they would gain more in wealth and pleasure, but because they would make greater sacrifices for God, and attain to higher degrees of Christian sanctity. The feelings, the convictions, which carry men into Association, must be those which led to the establishment of monasteries and convents, although the rules may be different. Yet we have some doubts, whether the associations which do not recognize celibacy, as one of the fundamental rules, will ever succeed. The experiment of a married order, which was tried in the thirteenth century, failed, and became so corrupt, that it was suppressed by the authority of the Church; and the miserable remains of the party concerned are now known only as an here-

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tical sect, which passes generally under the name of Beghard, the forerunners, as some term them, of Protestantism, really so, we may believe, of the anabaptists. But, be all this as it may, we mean to offer no objections to such associations for industrial reforms, or the reorganization of industry, as may be formed, as we have said, on the principles of the Gospel, and under the sanction and control of the Church."

Mr. Brownson evidently is of opinion that a Church, if properly constituted, should provide for the material as well as the spiritual interests of man. This is precisely the opinion of Fourier. Up to this present moment none of the established Churches have exhibited their providential action in regard to the social interests of man. So far from taking the least interest in man's material welfare, the Church has uniformly cursed the world, and the labor which man bestows in regulating its movement and using it to advantage. This is so true, that *the Church* which Mr. Brownson exalts as the truly Divine Church, I mean the Church of Rome, is, at this moment, fraught with misery and superstitious ignorance, and the very region which is under the immediate and absolute control of the Pope, *is the most degraded province of Europe.**

I fully agree with Mr. Brownson that the Church is a divine institution, and, for the sake of argument, I will go so far as to agree with him about the Roman Catholic Church being that divine institution;—it matters not which Church we choose for the sake of argument; for in one there is no more Christianity than in the other. Agreeing with Mr. Brownson on the fundamental truth that the Church is a divine institution, and that this divine Church is catholic or universal, I will offer that gentleman a course of reasoning which he might have arrived at without my aid, if he were a little more consistent in his research of truth.

The Church, says Mr. Brownson, is a divine institution.

That divine institution is catholic or universal, both in form and principle.

It is the business of the Church to regulate the worldly interests of man.

Now the necessary, unavoidable inference from these propositions is, that the Church being one in form and principle, the mode in which it regulates the worldly interests of man, must be one in form and principle; hence there can be but *one true mode* of regulating those interests, and that one true mode must therefore consist with, and emanate from, Divine

* This was written prior to the reign of the present noble Pontiff.

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Truth. As there is but *One* True Church, so there can be but *One* True Organization of Society. I have shown over and over again that Divine Truth ultimates in Science as its basis, and that therefore the true organization of Society must constitute a scientific generalization which goes hand in hand with Christianity or the True Church.

One word more to Mr. Brownson, and then I have done with that interesting, but still wavering and unsettled mind. Mr. Brownson declares, in the same breath, that the Church should regulate man's worldly interests—for these permanent and unyielding realities must be regulated somehow—and then that man should scorn *the world*, that he should raise himself above it. This single inconsistency is sufficient to show the fallacy of Mr. Brownson's arguments, and the looseness with which he discusses social and religious questions. I need not mention the other contradictions and childish absurdities with which his arguments abound; I trust that the God of Truth will soon lead him to see his error.

Catholicism is compressive both in form and essence, and it is for this reason that it will finally explode. If Catholicism, in its present form, were the truly Divine Church, it would not be within man's power to overthrow it. Man cannot change what is divine. Man cannot change the system of Nature; he cannot even alter the organization of the lowest created substance; the functions of vitality are ever regulated by the same laws; the phenomena of the heavens are unchangeably fixed. But against the Roman Catholic Church some of the noblest and best minds of Humanity have protested, and the defection threatens to spread more widely from year to year.

What is to be wondered at in Mr. Brownson's course of reasoning, is this: that he should so completely and so strangely misapprehend an institution of which he avails himself so largely and obstinately, I mean the institution of Protestantism. Mr. Brownson, who makes it his business and his delight to *protest* against whatever he pleases, men, principles, and *against himself*, has completely forgotten the essence and mission of Protestantism. No one has a right to object to his Roman Catholic fancies; there is much in the external organization of the Roman Catholic Church which commands admiration and gives delight; its hierarchy is a character of a True Church; and then it has christianized Art. But the Roman Catholic Church is a mere dead representative of that True Living Church, the spirit of which, out of the Divine Mind, has first been revealed to us by Christ. That Church is not a stationary thing; it is as

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infinite as God, and for the finite creature, man, it must therefore be progressive as Truth itself is progressive. But the Roman Catholic Church is distinguished by its stern conservativism; it curses progress, it is an enemy to science; and it will either strip Humanity of its rights, or else Humanity must outgrow it, and accommodate it to the spirit and law of progress.*

The mission which Protestantism has to accomplish, consists in building the Catholic Church upon Divine Truth as it is revealed to us by Science. Protestantism is therefore the right of existing according to one's own genuine order. Protestantism is development; when development shall have reached its fulness, then all protesting will be at an end; then there will be peace, rest, and enjoyment. There will be Protestantism until liberty shall be order, until science shall be christianized, and shall secure to every man, once and for ever, the right of breathing in full draughts the spirit of his Maker.†

A FEW CRITICAL REMARKS ON THE DOCTRINE OF "ART FOR THE SAKE OF ART."

Some philosophers consider the development of our natural faculties as man's highest destiny. This, however, is an incorrect mode of defining the destiny of man, and one which may lead to the saddest and most pernicious misapprehensions.

* The present Pontiff seems to have comprehended the necessity of liberalizing the Church.

† If the Roman Catholic Church does not recognize the fact of Protestantism as an element of its own order, it is because that Church is itself but an element of the Universal Church. The doctrine which the Roman Catholic Church promulgates about the True Church, is agreeable to philosophy and revelation; but it is a doctrine which the Roman Catholic Church does not understand. The doctrine is that the True Church is indivisible, and that it is distinguished into the Church *militant* and the Church *triumphant*. How can the Church be indivisible, and at the same time *militant*, unless its elements are conflicting with, or *protesting* against each other? Is it not Protestantism that makes the Church to be *militant?* Protestantism is therefore the essence, as it were, the condition, the pivot of the Church *militant*. The Roman Catholic Church does not consider Protestantism as an element of the Universal and Indivisible Church; it considers Protestantism as an enemy, and it supposes it will become the Church triumphant when Protestantism shall have been put down, and when the Pope of Rome shall have been universally recognized as the Head of the Church. This is a mistake. The Church triumphant will result from an union of Protestantism with the Roman Hierarchy, and this union is to be realized by the light of science. A great step towards that union would be to introduce into the Roman Church the custom of electing its chief officers by ballot.

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Development is simply a means of attaining a higher end. When the development of prominent faculties is suppressed in man in a violent manner, he is unhappy proportionately to the extent of that suppression. If a boy should have a decisive, a distinguished talent for music, and should be forced to spend his days in copying music, instead of being permitted to soar in the creations of harmony, or to exalt himself by their execution, would he not wither like a plant which a violent hand had torn from the rich soil and the cheering rays of a tropical sun, for the purpose of acclimating it in the cold North? Yes, he would die to happiness and joy, because he was violently torn from the path which would have led him to his destiny. But if an unnatural suppression of his faculties render man unhappy, in the universal development of his powers and propensities he must necessarily find his happiness. Happiness then results from that development as the oak springs from the bosom of an acorn. Happiness is the *result* of that development; but the *result* is necessarily higher than the thing which leads to it; the result is the end, and the thing is the means, which must ever be adapted to, and therefore be inferior to the end.

Until now, many of our philosophers have thought differently. They have inverted the natural relation of things. They have made the means the end, and have left the end out of consideration. This inversion of the natural destiny is extremely immoral and unwise; for it sacrifices man to a system, to a mere philosophical speculation. If happiness were not the highest aim which we intend to realize for our children by their education, what criterium could we adopt for judging the fitness or unfitness of the course of development which we pursue? Then no other criterium would remain for us but the good pleasure of the educating agent. And since the partial reason of the isolated man is continually liable to error, we expose the child's nature to the danger of becoming the victim of false views and improper measures. "It matters little," would the educating agent say, "whether thou become happy by the course which I pursue in regard to thy education; I deem that course convenient, and thou shouldst seek thy happiness in the conscientious fulfilment of the duties which I impose upon thee; thou hast talent and inclination for the art of watch-making, but I wish thee to become a carpenter, and like a good child thou shouldst renounce thy inclination and find delight in making presses and tables." It is upon such principles that our children are now generally educated; by their education we do not seek to realize their happiness, we simply do homage to a system.

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which the caprice of the teacher has sanctioned as the best mode of educating the child's mind.

What criterium for the goodness and truth of a political arrangement is more solid and true, than the happiness which that arrangement produces in the hearts of all men? Our great teachers and philosophers lay down the maxim that one ought to practise art for the sake of art, and science for the sake of science; and that maxim is even acceded to by the noble Schiller, when he expresses himself thus in regard to science:

"Unto one it is the high, heavenly goddess; unto another
A good cow, that provides him with butter."

Or, when he writes this beautiful dialogue between Archimedes and his disciple:

"To Archimedes came a youth desirous of knowledge:
'Initiate me,' said to him the youth, 'into the divine art
Which has borne such splendid fruit to the country,
And has protected from the Sambuca* the walls of the city!'
'Callest thou that art divine? It is so,' replied the sage;
'But it was so, before it had served the state:
If thou expect of it nothing but fruit, mortal science may bring that forth as well;
He who woos the goddess, should not seek the woman in her.'"

If it be proper to practise art for the sake of art, that maxim must hold good in regard to government. But in that case government exists for the sake of government, and not for the purpose of making men happy and contented by wise and proper laws. Can there be any thing more abominable than the doctrine that government exists for its own sake, and that it needs not to concern itself about the happiness which may result from it to the people? Would not men be degraded to mere forms which may be combined and disarranged at pleasure, provided the received political form is maintained or the political speculations of a ruler promoted in consequence? Then the people would never be permitted to raise their voices, and to express an opinion on public measures; then the slightest censure of these measures would justly be considered as an act of rebellion; it would be proper and necessary that thousands of bayonets should be constantly directed against the breasts of the people, and that every popular impulse should be stifled in its very germ.

Let us apply the maxim, that art ought to be practised for the sake of art, to our daily life. We all have to work,

* The name of a machine which Marcellus made use of in besieging the city of Syracuse.

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but do we work for the pleasure of working, or do we wish to attain a higher end by labor?

The highest end which we wish to realize by labor, is happiness. And if the nature of our business do not lead us to happiness in a direct way, we wish to procure at least the means of realizing happiness. We seek to accumulate treasures, that we may safely withdraw from the thorny path of industry, and spend our days calmly and without care in the bosom of our families, in the tumultuous life of the city, or in the silent solitude of the country. Labor should lead us to happiness in a direct way, but man as yet eats bread by the sweat of his brow; labor is as yet an unceasing struggle against want and starvation. If the maxim, that man ought to work for the sake of working, were correct, happiness would become a secondary thing; it would become man's duty to bend his neck under the yoke of that labor which fate had burdened upon him; yea, every attempt on the part of man to meliorate his condition as a laborer, would become absurd and condemnable.

The maxim on which I remark, therefore, is an inversion of the natural relations of means to end, a violation of Divine Order. That maxim can therefore be defended only by a noble mind, who rises against the indifference and the egotism which the desire of happiness produces in the hearts of most men in the present antagonism of all our interests, and who is ignorant of the mode of securing the happiness of all by the happiness of each; or by some cunning deceiver, who believes it his interest to inculcate such doctrines in men's minds; or by some wicked tyrant, who wishes to convert the powers of his subjects to his own selfish ends.

Happiness is the supreme end of all human endeavors; to attain this end, man has been endowed with reason. The destination of reason is not to *restrain* man's faculties and passions; the destination of reason is to arrange the form of society correspondingly to the impulses of human nature, and thus to place every individual man in relations in which all the impulses and demands of his nature will appear *equally authoritative* before the tribunal of conscience. When reason shall have fulfilled this destination, then the fearful struggle which is now raging in man's nature between passion and conscience, will resolve itself into one harmonious vibration of love and celestial bliss.

That an idea may be had of the nature of true happiness I will subjoin the following paragraph from the *Heavealy Arcana*, where that idea is expressed with considerable beauty and force; No. 545:

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"But in order that I might know the nature and quality of heaven, and of heavenly joy, it was frequently, and for a long continuance, granted me by the Lord to perceive the delights of heavenly joys; in consequence whereof, being convinced by lively experience, I can testify to them, but by no means describe them: But that an idea only may be had of it, it is an affection of innumerable delights and joys, which form a common simultaneous one, in which common aggregate, or in which common affection, are the harmonies of innumerable affections, which are not perceived distinctly, but obscurely, the perception being most general; still it is given to perceive, that there are innumerable ones within it, so arranged in Order as can never be described, those innumerable things being such as flow from the Order of Heaven. Such an order obtains in the single and most minute things of affection, which are only presented as one most general thing, and are perceived according to the capacity of him who is their subject. In a word, every general contains indefinite particulars arranged in a most orderly form, every one of which has life, and affects the mind and indeed the inmost or centre: for all heavenly joys proceed from inmosts. It was perceived also that this joy and delight issued, as it were, from the heart, diffusing itself gently through all the inmost fibres, and from them to the compound fibres, and that with so intimate a sense of pleasure, that the fibre is as it were nothing but joy and delight, and every perceptive and sensitive thence, in like manner, living from felicity; in comparison with which, gross corporeal pleasures are as thick and pungent grume compared with the pure and gentle breeze."

Has science done any thing to realize for man the means of acquiring already here a foretaste of that heavenly bliss? Surely, science has done much. We conquer disease with more skill; we spare all torture to patients in surgical operations; we have extended the boundaries of Astronomy; we explore the seas; we have remade Chemistry as it were by the searching genius of Liebig, and have brought its light to bear with wonderful success upon the cultivation of our fields. But have we tried to perfect the mechanism of society with the same zeal as we perfect the mechanism of our machines? Have we tried to place the comforts arising from the development of industry and science within the reach of all? Does not labor continue to be revoltingly degrading and prejudicial to health? There is hardly one laborer in ten thousand who displays genius. In the capital of the civilized world there are, to the best of my recollection, not more than two or three bootmakers and tailors who enjoy the reputation of being *men of genius* in their business. Our mechanics work neatly, the things shine, there is polish, and all that may rejoice the external senses; but there is a want of adaptation, of critical acumen perceptible in most of the things that leave the workshops

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of our mechanics; the things do not reflect the soul that made them; they are *dead* works, and poison the energies of those whose hands were instrumental in manufacturing them.

We want a science which shall teach us to use the forces of every human being for the highest liberty, happiness and honor; a science which may be called the *Science of Uses*, and the end of which shall be, to realize, in perfect freedom, such a position in society for every man, as will enable him to think, speak, and work, from no other motive than love. It is such a science, the *Science of Wisdom*, that Swedenborg alludes to in the following paragraph, which, at the same time, contains a simple but withering rebuke of the proud materialism which constitutes the character of modern science.

"The science of knowledges is thus circumstanced; and it is something natural which is in it, which is discoverable even in children when they first begin to learn; namely, that the deeper things are, so much the more they desire to learn them, and when they are told of things celestial and divine their desire increases: but this is a natural delight, and arises from a lust belonging to the external man; this lust, with some, produces this effect, that they place delight in the science of knowledges, without any other end, whereas the science of knowledges is only a somewhat instrumental for the sake of use, viz., that knowledges may serve as vessels for things celestial and spiritual; and when they are thus serviceable, they are then first of use, and receive their delight from use. It may appear plain to every attentive observer, that the science of knowledges is in itself for no other end, than that man may become rational, and thereby spiritual, and at length celestial, and that by means of knowledges his external man may be adjoined to his internal: when this is the case, then man is in use itself, for the internal man regards nothing but use. For this end also the Lord insinuates the delight which is perceived by children and young persons in the sciences. But when man begins to place delight in mere science, he is then influenced by corporeal lust, and in proportion as he is so influenced, or places his delight in mere science, he removes himself from the celestial, and his scientifics become closed towards the Lord, and are rendered material; but in proportion as scientifics are required with a view to use, whether for the sake of human society, or the Lord's Church on earth, or his kingdom in Heaven, and more especially, for the Lord's sake, they are more opened towards the Lord, and become spiritual; wherefore also the angels, who are in the science of all knowledges, and that in such a manner, that scarce a thousandth part can be unfolded to man's apprehension, yet esteem knowledges as nothing in comparison with use. Hence may appear what is signified by these words, 'When the Egyptians see thee, they will say, This is his wife, and they will kill me, and will save thee alive.' As this was known to the Lord when a child, and he thus thought concerning it, therefore these things were said, signifying, that if he should

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be led away by the mere lust of the science of knowledges, science would be of such a quality, that it would not longer regard things celestial, but only the knowledges which the lust of science would seize upon."—*Arcana*, No. 1472.

I observe again that Use, in its celestial sense, signifies the materialization of the harmonic passions and their various determinations *in corresponding effects*.

However, the realization of happiness ought not to be separated from the longing after the progressive penetration into the riches of science, lest the desire for happiness, when separated from the love of science, should become as one-sided as the cultivation of science would be, when separated from the search for happiness. The happiness of the savage, of the anchorite, of the miser, is not true happiness; nor is any happiness true, angelic happiness, which cannot be demonstrated as resulting from the highest moral, intellectual and physical development of man. The principle, "science for the sake of science," or "art for the sake of art," and the doctrine, "science and art for the sake of happiness," ought therefore to be combined into the following problem: "To determine the conditions in which man will enjoy the highest happiness resulting from the highest development of his physical and spiritual powers."

ORGANIC CONSTRUCTION OF A PHALANX.

I. *Ideological reasons for the necessity of an organization of industry.*

Every act which man performs, is done for a certain purpose. Every work of his hands is the material manifestation of an idea. Nothing takes place for the sake of taking place; the slightest movement of the muscles is an act of obedience to the will and an indispensable aid in the realization of an idea; so that human Industry, by which I mean Agriculture, Manufactures, and Art, and all other spheres of activity, being the result, the visible history of the spiritual development of man, must be the aggregate materialization of ideas that have previously existed in men's minds. The material expression of an idea is not separated from the idea itself. The bond which unites the idea and its material form, may not be visible, but it is real. I have no doubt but that the great science

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which has been introduced to the present century under the name of Animal Magnetism, and which I think will prove in its future developments to be nothing more nor less than the science of life, will discover and reveal to us the reality and the nature of that bond.* From inductive reasoning, we are even now authorized in asserting that the idea and its phenomenal representation are a *unit fact, an identical phenomenon.* If I construct a machine, that machine is, so to say, an accrescence of my being; it is the external symbol of an idea which has originated in my mind, and as often as I conceive the idea, the external symbol, the machine, instinctively occurs to the memory. The idea and its external manifestation are so much an indivisible fact that it is utterly impossible to conceive the one without bringing to mind the other. Swedenborg expresses this when he says, "that the ultimate or the natural degree contains the two former, the celestial or passional and the spiritual or intellectual." In this sense of indivisibility the phenomenal representation of an idea has reality for him only who realizes the idea in action, but for no one else. It belongs to him, it is a development of his being; nobody, except by violently interfering with the legislation of God, can wrest it from him. I may remark here in passing, that this bond between the idea and its material expression, will yield a scientific solution of the theory of property and inheritance. The idea and its phenomenal representation being indivisible, they must stand to each other in the relation of cause and effect IN THIS COMPOUND SENSE: *that the idea has power to realize its materialization, and the material type has power to call up the original idea.* If this supposition be true, (and it will be remembered that I have established it as a strictly logical inference,) it is a direct and positive argument against our present system of Society; it goes to show that our present system of Industry is a subversion of divine order.

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* This was written six years ago, and at that time appeared to me rather speculative, although the existence of that attractive force seemed to be not only possible but actually necessary. That there exists such an attractive force in almost every object in the collective material world, and that it may become manifest to individuals endowed with peculiar idiosyncrasies, has been demonstrated beyond a doubt by Baron von Reichenbach, and other distinguished natural philosophers of Germany.

In the case of industrial attraction, those peculiar idiosyncrasies are the forms of thought, of which the attracting material objects are the visible types.

See Abstract of Researches on Magnetism and on certain allied subjects, including a new Imponderable. By Baron von Reichenbach. Translated and abridged from the German, by William Gregory, M.D., F.R.S.E., M.R.I.A., Professor of Chemistry. Edinburgh, 1846.

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Let me dwell for a moment on the beautiful conclusions which flow from that supposition, it being itself an inference from undeniable facts. Human nature being immutable, men's minds being united from generation to generation by the bond of analogy and universal relation, it is clear that the various ideas which men by their labor have realized to the senses, must still be slumbering in their minds, and that the corresponding material expressions of the ideas are indispensable to their being prompted into manifestation. Yes, we must be unconscious of our industrial powers till we are placed in the presence of such objects as will stimulate those powers, and warm them into life by the benign rays of that magnetic light which is shed forth by every object of human industry. As the sun cheers into life the germ slumbering in the bosom of the grain of seed, so does that magnetic efflux or sphere surrounding the objects of industry or Nature excite into manifestation the manifold ideas deposited in the human mind.

"It was perceived," says Swedenborg in No. 293 of *Divine Love*, "that a sphere diffuses itself, not only from angels and spirits, but also from all and every thing which appears in the Spiritual world, as from trees and their fruits, from shrubs and their flowers, from herbs and from grasses, yea from earths and from every thing belonging to them; from which it was evident, that this circumstance is universal as well in things living as void of life, that every individual thing is surrounded by somewhat similar to that which is within it, and that this continually exhales from it. That the case is similar in the Natural world, is known from the experience of many of the learned; as that a stream of effluvia constantly flows from a man, also from every animal, and likewise from trees, fruits, shrubs, flowers, yea from metals and stones. This is derived to the Natural world from the Spiritual world, and to the Spiritual world from the Divine Principle."

That magnetic atmosphere which encompasses the various objects of human industry, is the great fertilizing principle, in the absence of which the human mind, teeming as it does with productive power, may manifest that power in the shape of unsteady, restless vibrations, but is unable to bring it to bear upon a fixed object and to realize beautiful forms. Here then, in that bond between the idea and its material form, is a new pledge of liberty and order, a new principle of education, a new law of labor which science will not repudiate, which religion will sanctify, and Humanity bless as the harbinger of universal wealth and happiness. Here is redemption for the laborer, here is that irresistible force which will induce all men, even kings and inveterate idlers, to cooperate in the industry of mankind. Labor will cease to be

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a crushing tyrant that degrades man to the level of a brute; labor will cease to be a forcible movement of our muscles, an unnatural use of our senses, a repulsive realization of ideas which *we* have not conceived, or of passions which *we* have not felt; labor will be the voluntary materialization of spontaneous ideas and sentiments; it will be the glory of man, and a means of universal exaltation and universal love. But it will be perceived that the realization of the law which I have pointed out, implies the necessity of *organizing Industry in conformity to that law*. To place every human being in the presence of those objects of Industry which will rouse the slumbering ideas to consciousness, it is indispensable that all the facts of Industry should be grouped around man, should be placed within his reach; he must be enabled to see, to examine, and to handle them; and it will not be long ere they exercise their vivifying influence and excite in man an irresistible desire for study and active imitation. It is this organization of Industry which the genius of Charles Fourier has discovered and scientifically constituted, and for which a few noble-hearted men, some of them standing foremost in the ranks of science, are now contending. Humanity will hear them; it must hear them; it will not have any peace until their great work is accomplished.

II. *Historical proofs for the existence of a bond of union between the idea and its material type.*

It has been shown that the mind, in order to be prompted to the manifestation of its peculiar life, must be surrounded by those industrial facts which represent the constituent forms, the ideas of that mind. The magnetic sphere emanating from those objects, will call forth, and, by a continuance of its action, strengthen the development of the ideas. Though we have not as yet been able to determine the nature of that influence, yet its agency is constantly manifesting itself by the sensation of amazement and of pleasure which fills our minds on looking at a beautiful and highly finished object of human ingenuity or divine Art. What is that thrilling delight which we experience at the sight of the delicate and finished beauty of woman, and which is so overpowering with some men that it seems as though their being would dissolve itself into nothing; their senses are enraptured; their minds are so completely dazzled by that one focus of splendid light, that all the objects around vanish into darkness; the heated pulse, the heaving bosom, the trembling nerve, the unconscious look, betray the existence of a binding power which exercises an

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uncontrollable sway over those who acknowledge its influence, and which makes them happy in proportion as its action is irresistibly intense. In glancing at the paintings of the National Gallery at London, my attention is arrested by the head of Christ, a master-piece of Correggio's. My soul is charmed by the conflux of sublime truths, of inexpressible love, of deep and devoted resignation, of godlike enthusiasm, which that single painting embodies. I have been neglectful in matters of religion; the simple truthful language of the Gospel has failed to touch my heart; but behold, the sun of art melts the icy crust which has walled up that heart; his rays kindle a deep-seated emotion in my soul which never before had been properly awakened to the truthful sublimity of religion. I had tried my hand at painting, but my essays were of a frivolous kind, and unsatisfactory to the heart; there was a talent, but no enthusiasm, no proper motive for an exalted activity. This head of Christ kindles in my breast a spark of that divine love which warmed Correggio's heart; henceforth my destiny in regard to the art of painting is fixed; it was written in my heart, but in the mysterious characters of revelation; the light shed upon them from that enchanting representation of Christ, has revealed their true meaning; henceforth I *know* my destiny, and that knowledge implies the power of accomplishing it. My destiny is to reverence God by the tributes of art. It is true, they are but meagre tokens of love compared to the magnificent offerings of Correggio; but are they not all that I can give? Is not my soul in them? Is it possible that they should not be an agreeable note in that sublime concert of adoration which the Universe is continually sending up to the originator of all Intelligence and Love? Why was it that this head of Christ should have seized my heart like an inspiration from above? Many a time I had seen the countenance of the great sufferer on Golgotha; but I never had heeded it with that glow of devotion which now consumes my being; I had passed on with the indifferent look of a skeptic; I had perhaps stopped to look at it with the eye of a critical judge; but the heart remained cold; there never was a spark of that power which now fetters me to that soul-stirring look of Christ, which so completely absorbs my attention, colors my imagination, subdues my will, that I cannot but live for Christ in the meditation of his great work of Redemption. Evidently there is an influence, a binding power, either emanating from or flowing out of me into that peculiar combination of lines and colors which constitutes the likeness of Christ. It may be said that this binding power is altogether of a spiritual nature; be it so; but however spirit-

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ual that power may be, it exists, and whatever exists must have some form, some mode of existence. Though I may not be able to determine the form of that all-powerful influence which irresistibly attracts me, which binds me to Christ's likeness and fills my soul with love for its prototype; yet I may suppose, à priori, that this influence has a form, that it is a reality, even though it were ever so ethereal and much finer than any of the imponderable bodies which Science has already succeeded in discovering.

Vaucanson, the greatest mechanician of his age, was a little boy when he accompanied his father on a visit to a French nobleman. The little fellow being obliged to remain in the antechamber while his father was transacting business, amused himself with looking around the room, when a clock, which was standing on the mantlepiece, attracted his attention more than any thing else. Not being able to reach the clock, he stepped upon a chair, and having put the clock upon the table, he took it to pieces, examined its mechanism, and put it together again with the skill of an artist. Henceforth Vaucanson's genius having been once excited, flashed forth in rays of light. Will any one deny that, on this occasion, a force of attraction was manifested by that wonderful combination of wheels and springs which we call a clock?

Or when the boy James Watt, who became afterwards the illustrious engineer, observed, in his grandmother's kitchen, the steam rising from the tea-pot and trickling down again in the shape of water, is it not evident that the great phenomenon of the condensation of steam into water *attracted* the attention of the young genius, and even chained it with such an overwhelming power that the little boy could hardly prevail upon himself to heed his grandmother's scolding for his apparent idleness?

If attraction be the constitutive law of Universal Unity; if the whole process of life, as we see it, be a process of attraction, why should not the law of attraction regulate the intellectual and passional movements of human nature? If God has given me an organism of nerves, organs and muscles, that must be active and moving in order to enjoy health, it is clear that the motions of my organism must have been regulated by pre-established laws; every muscle has a peculiar kind of flexibility and force; Paganini had an admirable skill in executing musical harmonies, Taglioni in realizing the poetry of motion; but neither was Paganini made for the sledge-hammer, nor

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Taglioni for the pick-axe. In that immense Series of objects and functions which constitute the collective Industry of Humanity, there must be something which will *attract* the attention of every man, which will arouse in him a desire of imitation, and cause his muscles to move in the direction of those forms and in the performance of the functions indicated. From inclination I have chosen the trade of cabinet-maker; I take an interest in whatever appertains to this trade, and, in public opinion, I pass as a man of skill in my business. In sauntering along the street, I glance at the various kinds of furniture which throng the stores; but their form, style, polish, offer nothing to my view which deserves and is capable of exciting particular notice; when all on a sudden I behold a piece of work which rouses my attention. I examine, admire, I pronounce the work to be a masterpiece of skill and taste. The fire of Art is kindled in my soul; if the genius of invention has failed me, the genius of imitation, of emulation, glows within me. I could perhaps imagine a more graceful shape, arrange the carving and gilding in a more tasteful manner, give a more dazzling polish. The power of emulation is stimulating my soul; I *must* engage in the contest; I should feel dishonored in my own conscience if I did not try to equal or perhaps to surpass the execution of my rival. What a transformation! What an increase of life, of exalted activity! As the laurels of Miltiades haunted Themistocles and deprived him of sleep, so does the dazzling splendor of yonder piece of work inflame the imagination of the loitering artist; a light has flashed upon his mind; an irresistible magnetism is working in his system, which fires his energy, refines his perceptive powers, transfigures his whole being. It is the beauty of Art which has lighted that magic torch; it is the beauty of Art which will kindle in all human hearts a sacred enthusiasm for productive labor. Oh beauty, as yet the privilege of wealth and power! henceforth thou shalt be the guide that is to lead this famished, wrangling Humanity to Liberty, to Abundance and Peace. I bid thy presumptuous defamer hush. God desires that the incentive of pleasure and the charming power of attraction should lead us to labor and to the conquest of riches. Thou, oh Beauty, shalt reveal to us the silent whisperings of that attractive force hidden in the structure of the works of Industry or Art; thou shalt be the touchstone by which the truth and intensity of that attractive force will be tried; henceforth thou shalt be sanctified as the interpreter of the oracle of God. This Earth shall be clad in thy robe and thou shalt be the garment of Man; thou shalt be the stepping-stone to his intellectual and passional greatness, the bond which will unite

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all classes into brotherhood, all passions into harmony, all beings into one living chorus of adoration.

"Beauty," says Swedenborg, "is the intelligence of Love." A well polished steel plate reflects an ocean of light, but without that polish it never reflects it in any degree; it remains dark. An electrical machine or a galvanic battery may manifest a vast quantity of electrical or galvanic force; but if the glass were badly polished, or if the conductor of the machine and the plates of the voltaic pile were covered with rust, both electricity and galvanism would be either considerably lessened or perhaps would not be exhibited at all. If the magnet whose poles are rusted, exhibit no symptoms of attractive force, is it not so much the more necessary and important that the works of Art and Industry, which are to *attract* the senses of man and are to awaken the slumbering ideas of which those works are material representations, should be assisted in their magnetic action by being exhibited in the most perfect forms of which those works are capable? A few minds, pillars of light, who are destined to lead Humanity onward to its destiny, read the laws of God in his works, and from them derive new principles of Art and Government; but most minds are capable only of perceiving special rays of light, of receiving special attractions, and those only on condition that they should emanate in pure and powerful streams, and grasp and direct the observing mind with a fixedness of purpose, that will not only secure obedience to their dictates on the part of man, but make him happy from the consciousness of being directed by infallible guides in his aspirations to comfort, usefulness and honor.

The theory of Influx, as established by Swedenborg, suggests an explanation for the emanation of this attractive influence from the works of Industry and Art. Divine Love is constantly flowing into the heart, and Divine Wisdom into the understanding. But the influx is not a living fact in the mind, so long as it is not received and fixed in the external world by an appropriate or corresponding plane. That plane is the industrial object. As soon as the influx is fixed in its plane, the inflowing Principle becomes to the understanding a visible and tangible fact; the form of the influx is revealed to the understanding through that reactive power which every material object possesses, and which, in this instance, consists in reflecting the rays of the incident light back upon the contemplating mind.

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III. *Inferences drawn from the foregoing paragraphs relative to the necessity of an organization of industry.*

Let us now try to define the practical results of this theory of an attractive influence emanating from the works of Industry and Art, especially when they realize, each in its peculiar manner, the highest forms of Beauty and Truth. If the collective Industry of Humanity be the collective expression of the passions and ideas of the past and present generations of mankind, then those ideas and passions must still be slumbering in our minds: otherwise our doctrine of the progressive development of man would go for nothing; and through that magnetic power which every object of Industry possesses over the idea of which that object is the symbolic representation, and of which it is, so to say, a written declaration and proof of existence, that idea must be awakened to consciousness in the presence of the material emblem, and, in its turn, must become a causative agent, and direct the physical powers of man into a channel of activity, the result of which will be the imitating, remodelling, reconstructing, and perhaps perfecting of the former type. If this be the law of development which God has pre-established for the human mind, how shall we apply it? Can we determine à priori the objects which will *attract* the human mind? Can the human mind itself be conscious of its constitutive ideas or forms? How could it? Have we not seen that their material expressions are necessary in order to awaken the ideas to consciousness? What then remains to be done except to group the collective Industry of Humanity around the young soul whose powers are just budding forth, to watch its tendencies, to favor its inclinations, to answer its inquiries, and to initiate it in the mysteries of Industry in proportion as that initiation is demanded? Yes, however extravagant this may appear, inductive reasoning leads us to the assertion, that the new-born soul, in order to be properly developed, must be surrounded by all the creations of Art and the wonders of Industry. Agriculture, Manufactures and Art must be grouped around the soul in harmonious alliance, that it may not fail to receive the proper light. The soul is to determine what kind of light and how much of it is necessary for its harmonious growth. We can neither anticipate the objects which will rouse the interest of the soul nor can we determine the period when that interest will first be awakened. The great physiologist Haller read Latin at the age of three, and Mozart was a distinguished virtuoso on the piano when he was six years old. When a soul is born, it must find a home prepared for its reception, a home that will respond to all its desires, foster all its

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affections, cultivate all its tastes and talents, give scope to all its aspirations; a home where love and science will rear the young soul, agreeably to the most timid whisperings of its nature, as a sacred plant in the garden of God. Such a home is that magnificent Association of interests and passions which Fourier has called a Phalanx; and the organization of which being deduced from the eternal laws of Nature, constitutes a living Harmony. This is the true Church. Here every man lives for the Good of the Whole; he knows no law but his inborn passions or loves, but all his passions pivot upon love to God and charity to Man.

IV. *The Law of Organization.*

I have shown that a comprehensive organization of Industry is absolutely necessary to a complete and harmonious development of man's physical, intellectual, and spiritual powers. Any organization being an arrangement of certain facts, whether men or things, according to a fixed law or principle, it behooves us here to inquire what principle or law a universal organization of Industry ought to be based upon. What law do *you* propose to follow in this organization? What law do I propose? Let us deliberate for a while, let us try to agree on some mode of organizing; surely if organization is indispensable it must be possible, and we must be able to agree on the principle upon which this organization is to be based. Let us then be guided by common sense in the investigation of that law or principle; and, to begin with, let me offer a suggestion which may be calculated to give unity to the direction of our thoughts. It seems to me, that if the universal organization of Industry is absolutely, and therefore providentially, necessary to the development of man's various powers, God, who foresees all things, must have foreseen the necessity of that organization, and must have met that necessity by causing his wisdom to determine the law upon which that organization ought to be founded. If that law did not exist, God would have been guilty of an inconsistency by creating a necessity for man without offering him adequate means to meet it. The law, therefore, exists; it exists from God; it is therefore a divine law; and the question simply is with us: Where is that law to be found? How may we become acquainted with it? To this question I can only give one answer: the law must either be revealed to us by direct teaching from God, or else we must be able to discover it in Nature, which is the permanent and fixed revelation of Divine Order. And in Nature we do find that law of

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order upon which the universal organization of industry ought to be based. We see that all Nature's creations constitute *orders* of *varieties*, joined among each other by *transitions* into one universal unity of life. The creations of Nature constituting *orders*, and these orders being divided into *varieties*, the various branches of human industry, in order to be divinely constituted, ought, therefore, to be organized into analogous orders, distinguished into varieties and joined among each other by intermediates or transitions. Branches of industry so organized into varieties and constituting one harmonious unity, are by Fourier called "*Series*." Varieties or inferior divisions of one general branch of industry, he designates by the name of "*Groups*." The human organization is a most complex series. Each muscle is again a series, composed of distinct fasciculi of fibres joined among each other by cellular tissue. All nervous trunks are series, or bundles of elementary fibres; several fasciculi or bundles form a *plexus* by exchanging fibres with each other, which, however, never inosculate, each fibre remaining distinct, and performing its special office. For convenience of distribution, as is observed by Sir Charles Bell, the fasciculi are rolled up into trunks, and included in a common covering, called the *neurilema*. Even in the osseous system we discover the series, especially in the vertebræ, each vertebra being composed of groups of bony laminæ, branching off from their various centres of ossification and gradually uniting into one. On examining a series of natural creations, we find that that series consists of a centre or pivot and of ascending and descending wings. The pivot or centre of a natural series contains that element of the series which is most attractive on account of its outward and inward beauty and agreeableness. That centre or pivot exists in the human family, among animals, stars, and the various orders of plants and minerals. In an industrial series there must, therefore, be a centre or pivot containing the most attractive works of the series, and there must be ascending and descending wings; the ascending wings may be formed of those works which are generally attended to by man on account of the greater power which they require, and the descending wings would contain the works which are generally performed by women. Each wing is headed by a group, which Fourier designates by the name of sub-pivot. The harmonious movement of the series requires that the action of the pivot should counterbalance the combined action of the sub-pivots or wings. This law may be beautifully illustrated from the human organism. "The life of man," according to Swedenborg, "in its princi-

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ples is in the brain, and in its principiates in the body." The brain, therefore, would, in the language of Fourier, be called the pivot of life; and the heart and lungs, as being the first principiates or evolutions from that pivot, would be the counter-pivots of the brain. The harmonious action of the counter-pivots is essential to the preservation of the general equilibrium of the series, which, in this case, is the human body. The action of the counter-pivots is and must be opposed to the influence of the pivot; for if, in the case of the human body, which we may consider as the most perfect series, the brain were to exercise a preponderating influence over the activity of the whole organism, the action of both the heart and the lungs would be weakened, and would gradually sink to such an extent that the series, which is the body, would decay for want of nourishment; whereas the pivot, or the brain, would die with repletion, or in consequence of that sur-excitation which medical men call functional derangement.

The relation of the groups among each other is analogous to the arrangement of musical notes in this respect, that the effect of that relation upon the passions of those who constitute the groups, is similar to the effect which the arrangement of the keys of a piano has upon the vibrations constituting the original sounds of the notes. If you strike *do* and *re* simultaneously, these two notes will not realize full harmony; *do* and *mi* on the contrary will produce an accord, *do* and *fa* will produce half an accord until you arrive at *do* of the higher octave, which will constitute an *accord of identity* with the *do* of the next inferior octave. The so-called dissonance existing between *do* and *re* cannot be avoided, but *may* be used for, and indeed is indispensable to, the construction of a harmony of a high order. So would the two groups A and B, performing analogous works in a series, or performing the same works according to different methods, ever constitute an apparent discord in passion, if that discord were not harmonized by a higher combination of industrial groups, each of whom would typify a special taste or passion; such an harmonized discord constitutes, according to the language of Fourier, an *accord of contrast*. I shall hereafter show how such discordant groups are harmonized in a combination of three or four hundred families. Three or four hundred families, containing from fifteen to eighteen hundred persons, are necessary to constitute that union of tastes, talents and passions, the complete development of which will result in the production of all those things which are necessary to the highest physical and intellectual life of man, and in the realization of those diviner sensations of his soul which constitute the true glory of Humanity. Not

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that three or four hundred families would be capable of realizing among themselves the highest life of which Humanity is susceptible; but they contain among themselves the necessary amount of talent and physical and spiritual energy which is required for the production of all the common necessaries of life, and for the moderate enjoyment of those twelve cardinal affections into which Fourier has analyzed that unquenchable fire of the soul, "passion," and which twelve forms of passion he subdivides into, 1st, the five *sensitive*, 2dly, the four affective, "*friendship, ambition, love, familyism*," and, 3dly, the *regulating, mechanizing*, or *combining passions, rivalry, enthusiasm*, and *alternation*;" all these different forms of passion pivoting upon or branching off from *unityism* with its *inverse pivot* "*favoritism*," which counterbalances the stern rigor of unityism, and manifests itself in conferring special favors on persons whom we wish to distinguish for their superior goodness or wisdom, or for the kindness with which they honor us.*

We have already observed, that Swedenborg considers the

* Metaphysicians sneer at the idea, that Fourier should have applied to an analysis of the passions, the law which Pythagoras has expressed in this formula, "Mundum regunt numeri." Why should not infinite harmonies spring up from the various combinations of which the twelve passions with their two pivots are capable? It is now proven, thanks to the labors of Liebig, that all created vegetable substances, which are almost numberless, are formed by the union of four fundamental principles, viz.: carbon, oxygen, hydrogen, and nitrogen. And this union does not take place arbitrarily, but in fixed proportions; the number of atoms of each of these four leading principles in every vegetable substance is measured by immutable laws. Who dreamed, before Liebig, of this regularity and fixedness existing in the vegetable kingdom?

In chemistry, *the law of grouping* is recognized as a fundamental principle which is obeyed in all the decomposing and recombining processes of matter. In the decomposition of water, for instance, the atoms of oxygen and hydrogen, which, by their union, constitute the watery atoms, are made to slide upon each other, so that every sliding motion sets free an atom of oxygen and of hydrogen. This is a separation of the groups.

Another illustration of the decompounding and recombining of the chemical groups, is furnished by the formation of the protoxide of nitrogen from nitrate of ammonia. The formula for this salt is $(N\,O_5) + (N\,H_3)$; the first part of the formula indicating the composition of nitric acid, the latter that of ammonia. By applying the spirit-lamp, the salt melts; the two atoms of nitrogen take to themselves two atoms of oxygen, leaving three atoms of hydrogen to be combined with the remaining three atoms of oxygen; these three atoms form three atoms or groups of the steam of water, and the nitrogen and oxygen form two atoms or groups of the protoxide of nitrogen.

Organic chemistry exhibits likewise beautiful instances of the *law of grouping*, thus: twelve atoms of carbon, eleven atoms of hydrogen, and eleven atoms of oxygen ($C_{12}\,O_{11}\,H_{11}$), form one atom or elementary group of starch; add one more atom of oxygen and hydrogen, and you obtain one atom or elementary group of sugar.

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series as the universal law of order. From among the many passages where this is demonstrated, I shall select the following from the *Heavenly Arcana*, No. 343:

"All truths joined to good are arranged into series, and the series are such that in the midst or in the inmost of every one there is a truth joined to good; and round about this midst or inmost are the truths proper and suitable thereto, and thus in order even to the outermost, where the series vanishes; the series themselves also are in a like arrangement one amongst another, and are varied according to changes of state. These arrangements derive their origin from the arrangements of the angelical societies in Heaven; for as these societies are arranged, so also are the series of truths joined to good arranged with the regenerate, for these latter correspond to the former."

No. 7407:

"All things which are in the mind of man, are arranged into series, and as it were, into fascicles; and into series within series, thus into fascicles within fascicles. That such an arrangement has place, is evident from the arangement of all things in the body, where fibres appear arranged into fascicles, and little glands into collections of glands, and this in the body throughout; still more perfectly in the purer parts which are not discernible by the naked eye; this fasciculation is principally presented to view in the brain, in the two substances there, one of which is called cortical, and the other medullary; the case is not unlike in the purer principles, and at length in the most pure, where the forms which receive them are the very forms of life; that forms or substances are recipients of life, may be manifest from singular the things which appear in the living; also that recipient forms or substances are arranged in a manner the most suitable for influx of life; without the reception of life in substances, which are forms, there would not be given any living thing in the natural world, nor in the spiritual world; series of the most pure stamina, like fascicles, are what constitute those forms."

No. 9394:

"The reason why scientifics denote vessels, and in the word are signified by vessels of every kind, as by goblets, cups, buckets, and the like, is, because every scientific is somewhat common (or general,) which contains in it particulars and singulars agreeing with the common (or general) things; and such common or general things are arranged into series, and as it were, into bundles, and those bundles and series are so arranged together, as to resemble a celestial form, and this in order in things the most singular, to things the most common or general; an idea of such series may be formed from the muscular series and bundles in the human body; every bundle therein consists of several moving fibres, and every moving fibre of blood-vessels and nervous fibres; every muscular bundle also, which

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by a general term is called a muscle, is encompassed with its coat, by which it is distinguished from others, in like manner the interior fascicles, which are called moving fibres; nevertheless all the muscles and moving fibres in them, which are in the body throughout, are so arranged, as to concur in every action according to the pleasure of the will, and this in a manner incomprehensible."

V. *Hints on the organic life of a Phalanx, and an explanation of the three great passional accords, "Rivalry, Enthusiasm, and Alternation."*

Let us glance, for a moment, at the mechanism of a Phalanx, in order to understand more clearly the development of the passions which will take place in that mechanism. On looking at that immensity of contrivances necessary to the development of a single soul, we will shudder with a sacred horror at that deep and degrading bondage in which the soul of man, that immortal emanation from the Deity, has been held captive by ignorance, prejudice, and pride.

It seems as though I was looking upon enchanted ground. The sun has just entered the sign of the lion; above me the warblings of birds and the unsullied azure of the heavens; around me the balmy air of a summer morning, and liquid pearls hanging on the fragrant turf and glittering with the hues of the sun's trembling rays. In the distance my eye rests upon heights wreathed with a forest of noble oaks and graceful cedars, yielding timber to the builder and choice wood for the various ues of man.

The trees are unencumbered by thorn, and encircled here and there by the friendly ivy or garlands of honey-suckle and convolvulus. Beautiful paths intersect the grounds, and in the mysterious recesses of the forest the branches are gracefully entwined into bowers, and invite the passer-by to enjoy a moment's repose on the dark-green, flower-embroidered turf. The blessings of human industry surround him on all sides. Near him he discovers a basin of limpid water, and a little further on a patch of delicious strawberries that send their flavor up to the skies as an offering to the Giver of all Goodness and Beauty. Here and there provision is made against the inconvenience of rain; Chinese temples and pagodas, stocked with grateful refreshments, offer their hospitable roofs, and charming hosts convert these temporary dwellings of man into bowers of heavenly pleasure. On the sides of the hills, which may be ascended by magnificent flights of stairs, I observe admirable contrivances, by means of which the water is collected at the top of the valley in large marble basins, to be brought

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down upon the adjoining fields and meadows in the shape of a fertilizing rain. Thousands of poles, raising their ornamented spires into the air, support the glorious vine that grows luxuriantly in a soil which the hand of Science has fitted for vegetation, and which the forest on the heights protects against the invasion of storm and wind. Every inch of ground is cultivated in harmony with its productive energies; nowhere is Nature forced into production. Where vines cannot grow, there you see patches of vegetables or berries; flowering shrubs exhale their perfumes to the breeze, and clusters of trees overshadow now and then a grass-plot covered by an elegant roof on pillars, in fine Corinthian style, where the laborers in the vineyard may resort to take their meals seasoned by a generous appetite and prepared by true art. The landscape is Nature idealized; it is like one of those fancy-pieces of Claude's, which, though reality has never exhibited their beauties, are bought with heaps of gold because their fancied beauties seem so real. The river, which meanders through the fields in limpid streams over a bed of gravel within walls of granite, is here and there led into ponds which are well stocked with choice fish, or into large and convenient basins that invite to a cooling bath, and infuse fresh vigor into the limbs of the swimmer; and, as in this Home of the soul Goodness is married to Beauty, you see the grounds studded with the majestic tulip, the brilliant pink, the snowy lily, and the host of their enchanting sisters; and from the bending branches of well-nurtured trees you see the rosy-cheeked apple and the juicy pear hanging down in luxuriant abundance; rich and luscious plums delight the eye; the mellow peach and the apricot exhibit their tempting beauty; melons under covers of glass spread onward in symmetrical lines, giving occupation to many lovely groups, all vieing with each other in cultivating that noble fruit. One universal law of Order is adopted in the disposition of the fields and gardens, the flowers, shrubs and trees of this Association. That disposition depends in a great measure upon the nature of the locality; but in no instance is it the result of caprice, ignorance, or want; of course you do not, as in our present system of Agriculture, see only large, uncouth monotonous patches of corn or potatoes on one side, or on the other a great diversity of vegetation forced into the space of an acre. Yonder corn-fields I see bordered with beautiful flowers and separated by rich clusters of fruit trees. A system of contrasts is adopted throughout the agricultural arrangements of the Phalanx. Extensive wheat and corn-fields, undulating in the breeze, offer a grand combination of shadow

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and light; meadows covered with grazing cattle and hills with white-fleeced sheep; groves of trees with a rich and well-trimmed foliage; plots of vegetables and flowers, combined in harmonious alliance, transform the landscape into a mosaic, uniting the Beautiful to the Good. Every branch of agricultural and manufacturing Industry has its principal place, its pivot; but there is no isolation; all branches of Industry join into each other in practice as well as theory; every where you see detached groups of the respective series of this Phalanx working in the midst of other series, and this universal communication of things fortifies the union of men.

In this Phalanx, where every man is his own good and his own truth, where every body is determined to the choice of a certain branch of Industry by the attractive force which that particular branch exercises over his mind, it is a law for every body to hold on to his choice with all the power of his soul; generosity would be ill placed in this mechanism of spontaneous activities; I mean that foolish kind of generosity which would induce a man to slacken his industrial energy for the purpose of favoring an incompetent rival or less popular branch of Industry than his own. To be or not to be, that is the question! Here every fibre is strained in the service of Truth and useful action, and a branch of Industry which cannot be sustained against superior competition, is abandoned without delay, but without occasioning the slightest loss to those who had been engaged in it. This kind of reductive competition is the very opposite of the hostile competition of Civilization. In Civilization, if a man have once become engaged in the prosecution of a particular business, he endeavors to pursue it, even though it should become injurious to the general welfare; provided he himself is benefited by the business, that is all he cares for; but in the Phalanx, where all the interests of men are united, and where not one single man is permited to gain or to lose without occasioning a proportionate loss or gain to his fellow-men, a branch of Industry which public opinion declares to be useless or unprofitable, is abandoned even for the benefit of those who prosecute it; being interested in many other branches of Industry in the Phalanx, they will not be injured by the change. In every series the centre is strong enough to maintain itself against the combined action of the wings. If the centre cannot maintain itself against their combined action, or vice versa, if the centre should acquire a preponderating influence over the wings, the organization of the series is defective, its functions are not properly graduated, the attractions are not harmoniously elicited, and, provided the series be otherwise indicated by Nature, the members of that

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series, instead of relaxing their efforts, must bestir themselves, must look into the mechanism of their series, and correct the unequal distribution of that attractive power, which the various functions of the series exercise upon the minds of its members. The great condition of success for the harmonious movements of a series is, that the centre should counterbalance the combined action of the wings which are invariably arrayed against the centre; and to attain this result, the various branches of Industry which constitute the collective Industry of the series should be graduated with the nicest skill and delicacy. The capacity of organizing a series, presupposes a perfect knowledge of all the functions that intervene in the mechanism of the series; a Phalansterian may understand the general principle of the association of Capital, Talent and Labor, without having either the knowledge or the talent which is necessary to the construction of a special series. The founder of a Phalanx may determine what series are best adapted to the locality, and he may be otherwise a man of vast practical knowledge; but powerful specialities are required to construct the series according to the law of order upon which their harmonious movement depends. Every branch of Industry, agricultural, manufacturing, artistical and domestic pursuits, is organized agreeably to the law of the series. Even the edifice of the Phalanx is constructed in conformity to that law. That edifice is the cardinal series on which the whole mechanism of the Phalanx pivots, and without which the industrial series of the Phalanx would be like limbs without a trunk. Here too the centre or pivot counterbalances the wings. The central or pivotal building contains the principal public halls and the private apartments; and in the wings are distributed the chief industrial series. By what means is the centre to succeed in equilibrating the tremendous attractive power manifested by the wings? In the wings are those magic work-shops, where the various branches of Industry are so admirably divided and subdivided into distinct functions that every faculty finds an harmonious channel of manifestation, every taste its appropriate forms, every desire is responded to with enthusiasm, every sense is moved into sublime and irresistible harmony. Is there not a danger that the central building should be entirely deserted, that no one at least should desire to occupy it, that it should be thought an unnecessary encumbrance? Oh, what a sun of attractions must shine forth from that resting place of Man, in order to enable it to hold good against the overpowering influence of the wings, where all the senses, the mind, the passions are excited into the sublimest accords of enthusiasm. All the arts have been strain-

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ed to wreathe this central building with tasteful magnificence. The noble paintings which decorate the walls, the statues embodying grace and idealizing noble and exalted passions, the fanciful arabesques and the enchanting frescoes of the ceiling, the mirrors reflecting the dazzling light of the chandeliers, the gorgeous curtains, the soft and elastic velvet that covers the floor, the splendid furniture tendering to all ease and comfort, and the pleasure which the artists of the Phalanx derive from the unequivocal eulogies bestowed upon the magnificence and comfort created by their talent and industry, all this is well calculated to excite interest and to make the centre of the edifice the chief focus of all attractions. Here, in this central building, is the opera, with its enchanting scenery, its musical and choreographical harmonies; here the sages of the Phalanx meet in council to discuss its public affairs; here is the exchange, where the various groups concert their industrial movements and elect their leaders; here are the sanctuaries of the muses, where the worshippers of science study the laws of Nature; here is the telegraph, the observatory, the tower with the chime of bells, and the banner of the Phalanx waving on the top; here are the libraries, the public saloons; here is the sacred hall where the praises of the Most High are sung in strains of thrilling harmony. Now let the attractions of the wings and sub-wings shine forth in all their lustre; let the interesting functions which intervene in a grand and scientific preparation of food, let the brilliant operations of the workers in metal or the exhibitions of the workers in wood attract whomsoever they may; let the whole power of machinery be brought to bear upon the mind; let the orchard and the gardens, the granaries, the dairy, captivate the interest of woman and child: the centre is ready to meet this powerful rival, and outshine even the dazzling splendor with which it is surrounded.

Let us step into the hall which is commonly designated by the term "kitchen." This hall is a kind of fairy world delightfully ventilated by the fresh air of Heaven. Here you do not see poor drudges of cooks, each cutting, boiling, roasting by himself, and attending to twenty different labors; here you see groups of fellow-workers, all animated with enthusiasm for their industry, and clad in the uniform adopted by the group, or wearing at least an industrial badge as the distinctive characteristic of their peculiar functions. Children, under the superintendence of kind and skilful gardeners, have just been gathering the necessary vegetables and fruits for the morning-meal, and with a light step bound into the spacious hall and deposit their precious treasures in their respective places.

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Some are watching the revolving spits, others take care of the fowls, a few female Groups have the vegetables intrusted to their care; various modes are adopted for preparing them according to the various tastes of the consumers; but there is nothing arbitrary, and every fashion is justified by a taste or a principle.

The bakery and the preserve-room exhibit a variety of interesting functions; every shade of taste is attended to; any determination of the will is authoritative in the Phalanx, so soon as it is constituted in a Group.

And it may be supposed that not the hands alone are busy in this concert of action. The members of a Group have chosen that Group from similitude of taste and character. How gladly they assist, advise each other! And how their minds are engaged in interesting scientific speculations! Some are discussing the fitness of a certain soil for certain kinds of vegetables; others the best mode of cultivating and preserving the various kinds of fruits; others again the various modes of grafting; some suggest improvements in the construction of the machines used for gastronomical processes; others again propose certain embellishments of a hall which is already now a focus of universal and irresistible attractions; every mind is interested in the nature and history of its chosen branch of industry; there is harmonious life, there is true, exalted Passion! How is it possible that no disputes should arise where there are so many men and women crowded together, and each Group preferring its taste or method to all others? I see, my friend, that you come from that world of strife and anger which philosophers call Civilization, otherwise you would blush at having asked the question. Look at those two Groups preserving the same kind of fruit according to different methods. See how all the fibres of the leaders are strained in the accomplishment of their work; how they excite the members of their Groups to vie with each other, to outdo each other! There, look at that intense rivalry, as though their lives depended upon the triumph of their respective methods. Surely there is unrelenting opposition, and yet, what does it result in? Let me tell you what it results in. First, it results in the most exquisite preparation of the fruit according to different fashions; in the satisfaction which both parties derive from having realized a special Good, from having distinguished themselves in each other's presence, and having created a source of pleasure to the partisans of their respective modes; and then it results in an increase of esteem between the members of the rival Groups; they have seen

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each other at the combat, they have learned to appreciate each other's energy and enthusiasm, and at the next hour, when the Groups shall have been dissolved, the former antagonists meet perhaps in the new Groups as partners, and rejoice in the confidence which they can place in each other's perseverance and skill. This rivalry, this unrelenting competition, is, in the Phalanx, one of the cardinal pivots of Harmony and industrial perfection. That rivalry exists between all the Groups engaged in the performance of analogous works or in the performance of the same work by different methods; that rivalry is seen springing up between men, women and children, but it is no jarring discord, it is a glorious element in the Harmony of the Association, it is a Discord in Unity, necessitated and sanctified by the Good which flows from it and by the glory which it reflects upon the Phalanx. The best Uses or works, and the greatest passional harmonies, are realized by those Series whose Groups are most nicely graduated, and whose industrial rivalry is therefore most strongly developed. Just look at the results of that rivalry. There enters the Group whose business it is to set the table. The dishes are ready. The fine roasts, the delicate fowl, are being served up; the vegetables fill the hall with their flavor; when lo! the ceiling opens, and by means of strong pullies the well-spread tables are lifted up into the dining-hall above! There you have a chance for testing the value of industrial rivalry in a Phalanx; you may rely upon it, there is *Truth* in those gastronomical combinations; and body and soul are refreshed by a meal which the power of Science has prepared and which is served up by the hand of Love.

Is it not heart-rending that an impulse, a passion which in Association produces the most wonderful accords of contrast and realizes the highest perfection of Industry, should manifest itself in our present Social Order in the hideous forms of mean envy, of venomous jealousy, and blood-thirsty vengeance and hatred? It is heart-rending, but it is necessary that it should be so. Here, around you, is the organization of things which develops all passions into Harmony.

Every Group has irresistible motives for realizing the Good. The rivalry excited by analogous groups is, as we have already seen, one powerful motive. Another motive is the intense enthusiasm excited by the spontaneous union of men for the accomplishment of the same noble object. Yonder Group of women, who attend to the cultivation of the muskrose, acknowledges no other bond of union, except the tie of sympathy. They are united by identity of temperament and taste. All are fond of the muskrose, but not equally fond of the various

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functions occurring in the cultivation of that flower. Some prefer preparing the soil, others trimming the shrubs, others again take care of the instruments of the Groups; all these sub-groups are passionately united to, are enthusiastically fond of each other; they are indispensable to each other's honor and happiness. Hence spring up magnificent *Accords of Identity*, an intense, thrilling enthusiasm. Before, we had the *Accords of Contrast*, or Rivalry; here we have the *Accords of Identity*, or Enthusiasm. There is one other series of Accords which, together with the two preceding ones, forms the cardinal Accords of Social or Passional Harmony. Of course no one will suppose that among the thousand little functions into which the Industry of a Phalanx is organized, there should be but one that will attract attention; no one will suppose that there should be but one isolated idea slumbering in a human mind. Every human mind is a spiritual Harmony, a combination of powers that require an integral development, a manifestation alternating from one to the other. It is in consequence of this new law that the individual joins a number of groups in a Phalanx, and that he alternates from group to group in proportion as his enthusiasm for the one or the other directs.

This then is the last great series of Accords, *the Accords of Alternation.* Now let us recapitulate the Accords which regulate the Sensitive and Social Passions: 1, the *Accords of Contrast* or the rivalry existing between Groups, Series or Phalanxes cultivating analogous branches of Industry or the same branches by different methods; 2, the *Accords of Identity* springing up from identity of temperament or taste among the members of a group, series or phalanx; and 3, the *Accords of Alternation* originating in the constitutional necessity of the human mind that man should alternate his industrial pursuits. These three magnificent Accords regulate the senses and the social passions; they secure the harmonious action, the health of the human body; they prevent the excessive development of a single passion; they are the safeguards of justice, liberty and truth. Yes, in this glorious Phalanx there must be justice for man, woman and child. Here, where all the springs of physical and intellectual activity are continually fired by the great regulating passions of *Rivalry, Enthusiasm*, and *Alternation or recurring change*, the individual must shine out in his true light; his actions must be the exact measure of his powers; he must occupy that position which his being can fill. There must be liberty in a Society which is exclusively constructed upon the spontaneous and universal development of all tastes and talents; there must be Truth in

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a Society where not one individual has a motive for lying, swindling, falsifying the products of Industry, where all the members of that Society are known to each other, survey each other's actions, measure each other's merit with the sharp look of rivalry and common interest. In this glorious Phalanx there must be room for true and holy *Love ;* where every taste finds its forms, every faculty its functions, every desire its fulfilment, there every soul must find its partner. In that Phalanx there is room for *Friendship ;* for the co-laborers in a group are tried and devoted friends ; there must be room for the *family affections*, for there the members of a family may be united unto death under the motherly wings of the Phalanx, whereas in Civilization they are scattered to the four winds of heaven. In that Phalanx there must also be and there is room for my *Ambition*. If I am the best member of a Group, it is the interest of the group to elect me as its leader. The glory of a Group consists in having a skilful, enthusiastic, and, if possible, a rich leader, whose means will permit him to heighten the dazzling splendor of his Group by presenting it with beautiful colors, uniforms, or tools ; and from being the leader of a Group, I may perhaps be chosen as the leader of a Series, a Phalanx, a State, an Empire, and finally take my seat in that Central Government of the Globe which Fourier has so poetically termed " *The Spherical Regency.*" And this rising of mine will be hailed with delight. It is the rising of talent ; Humanity feels honored by having its vast industrial operations, embankments of rivers, colonization of new regions, cultivation of deserts, construction of railroads and canals, directed by its best and wisest members ; and then, how many more industrial hierarchies are there besides mine, and how many thousands of intermediate degrees that will shed lustre on those who occupy them ! Ah, if ambition were cased in one narrow channel, it might indeed be a fruitful source of intrigues, jealousies and hatred ; but in Association, where it has a thousand channels of development, Ambition will be a shining wheel in the mechanism of Social Harmony. And then let me add, that every leader, even a member of the Spherical Regency, may, in certain groups, be your inferior ; and let me, above all things, state, that no leader has any executive power. Of course, the members of his group follow his advice with the most passionate eagerness ; but they obey him in the same manner as the members of a musical orchestra obey their leader in executing musical harmonies. The leader may be dismissed, but while he is fulfilling his function as a leader at the head of his orchestra, he is sovereign commander ; every

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eye is directed to his staff; every arm is moving, every breath is stirring on his signal.

This may suffice to give a faint but, I believe, a clear and correct idea of the organic construction of a Phalanx; it may suffice to show that there is the most perfect correlation between the *Series* of *Groups* of a *Phalanx*, and the law which Nature adopts in her creations, *Orders* of *Varieties*. Simply by applying Nature's law to the cultivation of Nature's works—*Series* of men to *Orders* of things, and *Groups* of men to *Varieties* of things—is this glorious, this magic mechanism of the Phalanx realized. Now, my readers may have a faint glimpse of that Arrangement which the true development of one single human soul requires. Now, thou young soul, we are prepared to receive thee; we will rock thee in a cradle, much softer than a dove's nest, in a cradle constructed according to God's plan and watched by God's love. Here is a play-room for thy childhood, a brilliant sphere for thy manhood, and a resting-place for thy old age. Oh come, we are prepared to hail thy advent with sounds of harpsichord and cymbal; and, when thy wings shall have drooped, when thou shalt have done moving amidst the joys of this regenerated life; when, beautiful and good, thou shalt have returned to the glories of Heaven, oh then bear us witness, before the originator of all Harmonies, that we have realized his heavenly law, the Law of Attraction, in our terrestrial societies; bear us witness that our passions have ceased to be unprincipled disorganizers, and that in our Phalanx they create what the united efforts of Theology and Philosophy were ever unable to do, the purest individual happiness, the most thrilling enthusiasm for Humanity, and a living, an intense, an all-powerful faith in the Universality of God's eternal Providence.

EDUCATION IN A PHALANX.

The morning of Humanity has dawned upon us. The sun is beginning to shed his rays, rays of joy, peace and harmony, through the desolated regions of this valley of tears. The Association of men, the universal Brotherhood proclaimed by Christ, is about being realized. And childhood is to be received into that concert of impulses, ideas, and interests. Spontaneity will be the only law which children need acknowledge in the new order of things. They

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will no longer be confined to gloomy dungeons, nor will they be obliged to *accept* teachers: the workshops, the fields, the orchards, the gardens, the forests, the stables, the kitchen, the cellars, the granaries of a Phalanx will be their scene of action, their theatre of development. Education in Association is not a separate institution, superintended by incompetent, pedantic, ill-natured teachers, who are obliged, for their living, to lay a considerable tax on the pockets of the parents. The chief object of a Phalanx is to produce, from an affection for good, works or uses; all the passions, faculties, instincts, desires of the members of a Phalanx are concentrated in productive labor. Of course the little powers of children come in for a share. Among the vast number of functions into which Industry is divided and subdivided in a Phalanx, children find some portions that will give employment to their incipient powers. And observe, that children are not thrown upon the broad bosom of a Phalanx without any one to guide them in their first trials and exertions. Indeed there are no hirelings to do violence to children's natures, nor is there any other incentive for labor used than the spontaneous impulse of the child. The Phalanx is ignorant of compulsory measures, and of individual compensation; and yet the teachers whom the Phalanx employs and for whose exertions no father pays a cent out of his pocket individually, are such as no king can obtain for his children, were he to offer his kingdom by way of compensation. Who these teachers are I shall presently define. It may here be observed, that in regard to age all the members of a Phalanx are divided into sixteen corporations, the six first of which comprise the period of education in its more limited sense; for in a Phalanx education is an unceasing and progressive initiation into Goodness and Wisdom. On casting a look into the nature of a child, we shall find that no one has more influence over a child, no one enjoys more the confidence of a child than he who is by a year or two his superior in age. Those then who are related to the child by similarity of age, tone and manners, are the agents naturally destined to impel the child to the practice and theory of industrial pursuits. Children of sixteen lead those of fourteen; those of fourteen lead children of twelve; those of twelve lead children of ten, and so down to infancy. If the impulse is properly given to the members of the oldest corporation, you will see all the children of the Phalanx following the leader, and seeking honor and fame in the performance of some feats of productive labor. The distinctions which their superiors in age may have already acquired by their industrial skill; the plumes, the ribbons, the medals,

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with which these are adorned, operate upon the younger children as the laurels of Miltiades did upon Themistocles; they haunt them in their dreams, they fill them with noble emulation, they enkindle in their souls a sacred enthusiasm for the glorious achievements of their companions. Every thing invites the child to activity, to labor; his parents, his friends, his relatives look upon him; they see his prowess; he need but stretch forth his hand to seize the laurel-wreath which is held out to him, and with which he is crowned in the presence of the Phalanx, when by his skill and industry he has made himself worthy of the membership of a new group. What child will remain indifferent in the presence of so much glory and joy? What child will remain idle on walking through the magnificent workshops of a Phalanx, where all is beauty and harmony; where all the energies of every member of the Phalanx are engaged in some useful labor; where the tools which are used in the various branches of Industry, and which are beautifully and conveniently arranged and adapted to the feeble powers of the child, are placed within his reach that he may touch and handle them, and employ them for the development of his being in the performance of some useful work? And when we consider that those children are not superintended by capricious and ignorant pedants, but by men whom love for childhood unites to the youthful groups, by men who are the sages of the Phalanx; when we consider that these men watch the movement of every muscle in the child's organism; that it is for them honor, glory, bliss, to discover a function for which the child may manifest fitness and attraction, shall we then question whether the living breath of God will animate the souls and stir the nerves of children, that they may become worthy tenants of this regenerated planet? All of my readers have heard of the great engineer, James Watt. His aunt, Mrs. Muirhead, sitting with him one evening at the tea-table, said: "James, I never saw such an idle boy! Take a book or employ yourself usefully. For the last half hour you have not spoken a word, but taken off the lid of that kettle and put it on again, holding now a cup and now a silver-spoon over the steam, watching how it rises from the spout and catching and counting the drops of water it falls into." When thus blamed, his active mind was engaged in investigating the condensation of steam. Never could such a misapprehension happen in the Phalanx, where the slightest manifestations of the mechanical or the scientific genius of the child are heeded with as much solicitude as we seek the pearls hanging on the undermost rocks of the ocean. At the same time, as

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this anecdote of James Watt may serve to show the deficiencies and absurdities of civilized education, it may on the other hand be used as an illustration of the mode of education in Association. The child is first made acquainted with facts; he is taught to work, to use the tools which he shows an inclination to handle; he is not haunted any more by the ghost of antiquity; he is taught to produce, to apply his feeble powers to the increase of wealth, to the cultivation of art and science; and how gloriously are the noble sentiments of the youthful heart elicited by this system of attractive education! Surely there is no moralizing in a Phalanx, no dogmatic preaching, no forcing of any kind. The system which the Phalanx pursues in regard to the spiritual and religious education of its children, is altogether different from the system adopted in Civilization. The children of a Phalanx know nothing of the existence of such a monster as Heliogabalus, or of such a woman as Messalina. And why should not a total ignorance of the lives of such personages, a total ignorance of the existence of any crime and vice, be more beneficial to the moral character of our children than an initiation ever so superficial into the blood-stained, vice-polluted history of the past? Of the past?—Ay, I would include the present; I would ask whether we had not rather seal the book of history, reeking with corruption, dripping with blood, contaminated with vulgarity, reddened with conflagration, re-echoing the sighs of the oppressed, the shrieks of the slain, the maledictions of hatred, the threats of vengeance; seal a book which records the windings and twistings of equivocation, the cabals of envy, the basenesses of adulation, the buffooneries of courts, the violences of kings, the madnesses of fanaticism, the horrors of superstition, the defalcations of finance, the frauds of commerce, the falsehoods of diplomacy, the assassinations, the robberies, the persecutions, with which the foundation of human history is laid? Fools that we are, we would not allow our children to live in the society of the men of infamy and vice with which the bosom of our present society is filled, and yet, we do not hesitate to pollute our children's imaginations with the shadow of all the horrible misdeeds that ever dishonored Humanity. The history of mankind is the history of the human passions. What does, what can a child understand of the nature and action of the passions? Surely when you tell a boy of the battle on Lake Erie, his heart smiles with joy; patriotism is one of the keenest sentiments in a boy's heart; and then, there is the roaring cannon, the glittering sword, the development of muscular strength, which powerfully excite the imagination of the boy; but nevertheless history is a proper

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study for man, and it is not to be wondered that Rousseau, who was not aware of this, should have sneered at the heroism of conquerors, when he says in his "*Emile*" that conquerors, after having turned the world upside down, and having shed the blood of hundreds of thousands, are destined to become the puppets of schoolboys. Let it then be understood that history and all the other sciences are by no means neglected in a Phalanx, but that they are expounded only to such as feel a desire, a longing for such knowledge; that longing can only take place in a mind which is perfectly formed and fully prepared for the reception of theories. The first preparation for that reception is the development of the physical organism, by means of the various mechanical functions in which the child is induced to take an interest. The necessity of educating the Sensitive Principle previously to the education of the internal or spiritual man, is beautifully expressed in No. 330 of *Divine Wisdom*.

"Forasmuch as the end of Creation is the angelic heaven from the human race, consequently the race itself, therefore all the other things which are created, are mediate ends; which, forasmuch as they have relation to man, respect these three things appertaining to him, his body, his rational principle, and his spiritual principle, for the sake of conjunction with the Lord; for man cannot be joined to the Lord unless he be spiritual; nor can he be spiritual, unless he be rational; neither can he be rational unless his body be in a sound state; these things are like a house; the body is like the foundation, the Rational principle is like the superstructure of the house, the Spiritual principle is like the things which are in the house, and conjunction with the Lord is like habitation. Hence it is evident in what order, degree and respect uses, which are the mediate ends of Creation, have relation to man, namely, for the sustaining his body, the perfecting his Rational principle, and the receiving a Spiritual principle from the Lord."

A proper development of the Sensitive Principle naturally leads to a higher cultivation of the Rational or to a gradual initiation into more abstract studies, and ultimately into the highest theories of science. But it is to be remarked that this progress takes place only in consequence of a demand on the part of the child. Instruction is never imposed upon the child. The desire of knowing is the only incentive which is permitted to act upon the child's mind. Just look at yonder little fellow, who is hardly five years old, and who has just finished the important task, together with some other children, of collecting the carrots, salad, potatoes, etc., which are to be prepared this afternoon in the magnificent cooking-hall of the Phalanx. The vegetables have been carefully loaded on a few little wagons drawn by a couple of ponies, and the

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children are triumphantly marching off to the Phalanx, except the above-mentioned little boy whom we will name Charles. Charles is attracted by a group of children assembled around a venerable old man, and eagerly listening to some explanations which the old man gives about some beautiful pictures before him. The pictures represent animals of the fish species. Charles has taken a good deal of interest in certain functions occurring in the preparation of fish. He admires the shining scales of the trout and the elegant shape and the elongated mouth of the pike. On arriving at the Group—for his curiosity led him to join it—the old man was just speaking of the dolphin. Charles is completely dazzled by the beautiful colors of that fish; he hardly knows which part of the body to admire most; it is all an ocean of beautiful and variegated light. Charles listens with the utmost attention until the meeting breaks up, when he goes to the old man and begs to be permitted to look into the book. The boy admires the pictures and wishes to know the meaning of those strange-looking hieroglyphics at the bottom of the pages. The venerable patriarch tells him that they contain the history and description of the very fish which he, the boy, admires so much; that that history is highly interesting; that it is a pity that Charles should not be able to read it; that all the other children who had just been there know how to read, and such like arguments which do not fail in kindling in the heart of Charles a most glowing desire of learning the art of reading, which our children find so tedious and repulsive. Of course the old man offers his assistance in the accomplishment of so desirable an object, and in a very short time Charles reads with fluency and satisfaction. The boy being once initiated into the theory of science, his thirst for knowledge being once excited, the growing man will feel impelled to interest himself in Group after Group, Series after Series, and on arriving at manhood, he will be a member of most of the Series in the Phalanx, and that wall which now separates the mechanic from the man of science, or the producer from the man of wealth, will have given way to a most intimate union of practice and theory, and to a most intimate mingling of all classes. No kind of instruction is imposed upon children; all desire of knowledge is spontaneous; all instruction is eagerly demanded by children, and considered by them as the greatest blessing that could be bestowed upon them. In the Phalanx every taste, every talent is a door into Universal Science; all things there are connected in one Infinite Series leading to God, the *Inmost* of all Truth.

Let us suppose that the labors occurring in the shoemak-

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ing trade attract the boy's attention. After having acquired the use of the tools, he will inquire into the nature and history of the various things which are used in that trade; an explanation of the process of tanning will lead to the study of chemistry; the natural history of the ox, the cow, and the other animals whose hides are manufactured into leather, will open the way to zoology, and to natural history in general; every thing in the immediate neighborhood of the child may be a key to the study of universal nature. If a boy, in our present system of society, is bound to a trade, he learns nothing of his master except the mechanical handling and use of the tools; the carpenter, the tailor, the shoemaker, the hatter, are all ignorant of the thousand scientific processes that are instrumental in manufacturing the tools and preparing the substances which mechanics continually use in their respective trades. If we imagine to ourselves a needle, how much is there to think of in looking at this article of a most common use! But does the tailor or the semstress, with whom a needle has become identified, as it were, know any thing of the various processes which a needle has to undergo before it is completed? But exhibit a needle to a young Phalansterian: that needle is not a dead body for him, but a living symbol of numberless interesting manipulations, of high scientific principles and the most heart-stirring social sympathies. The boy knows how the metal is obtained and by what processes it is prepared for the use of manufactures; he knows the whole series of those interesting functions which occur in the making of a needle, and which, in the Phalanx, are so well calculated to bind heart to heart in the various Groups intrusted with the manufacturing of that article. And why does he know all this? Surely not by dint of hard labor and repulsive study; but simply because, in the Phalanx, all functions, works, and principles are united; because, there, all things join into each other, and form one infinite series, one harmonious circle of life. After these explanations we may understand the meaning of No. 4329 of the *Heavenly Arcana:*

"A general idea which is obscure, in which they are principled who have little knowledge, and are thence in obscurity on all subjects, is one thing; and a general idea which is clear, in which they are principled who are instructed in true goods, *which are insinuated in their order and in their series into a General Principle*, and are thus arranged in order, so that from the General Principle they may be seen distinctly, is another thing."

To a man, out of the Phalanx, the thing "needle" is a dead fact which tells him absolutely nothing of science or of spiritual harmony; to the inmate of the Phalanx it is, as I said

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before, an embodiment of science and of deep spiritual life. Without the Series, that is, without that organization of men and things which Fourier has designated by the name of Phalanx, it is impossible that man should acquire that exalted intellectual life, that deep insight into universal truth, which is alluded to in No. 4946 of the *Heavenly Arcana:*

"And it was further given to tell them (to certain spirits), that in every idea of their thought there are things innumerable, which do not appear before man, especially a Natural Man, but as one simple thing, when yet there are indefinite things flowing-in from the spiritual world, which cause with the Spiritual Man superior intuition, whereby he can see and also perceive whether a thing be true or not true. And whereas they doubted concerning this, it was shown them by living experience; one idea was represented to them which they saw as one simple idea, consequently as an obscure point; when that idea was unclosed and at the same time their interior sight opened, there was then manifested as it were an universe leading to the Lord, and they were told that so it is in every idea of Good and Truth, viz., that it is an image of the whole heaven, because it is from the Lord, who is the all of heaven, or that very essential which is called heaven." *

In the Passional Principle there is implanted a power to receive knowledge, but not *any* knowledge. The knowledge which the Passional Principle is willing to accept, must be its

* A beautiful illustration of the infiniteness of Truth is the history of modern chemistry. Before the discovery of galvanism, chemistry was a chaos rather than a science. Galvanism has not only overturned the whole edifice of chemistry, as it existed before Volta's time, but it has absolutely created the science, and has given rise to at least six other distinct sciences. The existence of the galvanic fluid was first revealed by the twitch of a frog's muscle. Volta discovered that the electric phenomena which Galvani had elicited from a frog's leg by means of the electric spark, were not inherent in the muscles and nerves of the frog, which Galvani supposed to be in opposite states of electricity. A German naturalist had observed long before, that a plate of zinc and copper, when applied to the opposite sides of the tongue, would elicit galvanism, but he was not particularly struck by that phenomenon. Volta experimented upon the leg of the frog by means of the zinc and copper plate. By applying the zinc plate to the muscle and the copper to the nerve, he found that the muscle would contract; and he then farther observed that the galvanism was not in the leg of the frog, but in the metals. He was thus led to construct the Voltaic circle, then the Voltaic pile, which has now been transformed to Groves' Voltaic battery. By means of the Voltaic battery, water has been decomposed; the crust around the ball which we inhabit, has been shown to be a combination of oxides; most magnificent and useful modes have been contrived by means of galvanism to perfect Art, to multiply the comforts and enjoyments of life; new sciences, electro-magnetism, thermo-magnetism, etc., have been discovered; electro-types, galvanic telegraphs astonish our minds by the most brilliant results of human ingenuity; and there is no telling what mysteries galvanism may yet reveal to our senses.

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own light, a distinct and agreeable revelation of its beauty, an infallible indication of the mode in which it may grow in perfect liberty and order. This is beautifully expressed in No. 115 of *Divine Wisdom:*

"Who can incline to be wise, unless he feels and perceives that which he loves, learns, and imbibes as his own; and who can otherwise retain it?"

And in No. 7750 of the *Heavenly Arcana:*

"They alone have spiritual life who are in celestial love, and thence in knowledges; and that love contains in it every thing knowable, which is proper to that love. Take for example the animals of the earth, and also the animals of heaven, or birds; each has the science of all things appertaining to its love, which love has respect to nourishment, a safe habitation, the propagation of their kind, the care of their young; wherefore they have every requisite science, for this is in those loves, and flows in into them as into its own proper receptacles; which science in some cases is so extraordinary, that man cannot but be amazed at it; this science is said to be connate, and is called instinct, but it is of the love in which they are principled. If man were principled in his love, which is love to God and towards his neighbor, this love being man's proper love by which he is distinguished from the beasts, in this case man would not only be in all requisite science, but also in all intelligence and wisdom, neither would he have occasion to learn them; for they would flow in from heaven into those loves, that is through heaven from the Divine principle: but whereas man is not principled in those loves, but in contrary loves, viz., in the love of self and the love of the world, therefore, he must needs be born into all ignorance and unskilfulness; yet by divine means he is brought to somewhat of intelligence and wisdom, but still not actually into any thing, unless he removes the loves of self and of the world, and thereby opens a way for love to the Lord, and towards the neighbor. That love to the Lord and love towards the neighbor have in them all intelligence and wisdom, may be manifest from those, who in the world have been principled in those loves, for when in the other life they come into heaven, they there know and are sapient in such things, as before they had never known; yea, they think and speak there as the rest of the angels, viz., such things as the ear has never heard, nor the mind known, which are ineffable; the reason is, because these loves have the faculty of receiving such things into them."

Swedenborg records a most remarkable fact in speaking of the Angelic Societies which it was given him to observe in their wanderings through the Spiritual World. He says that these societies on establishing themselves any where in the Spiritual World appeared immediately to be surrounded with the most beautiful paradises, and that these paradises originated in the play of the affections which the angels felt for each other, and

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manifested immediately after having chosen their place of residence. These paradises are the forms of the affections, as Nature is the phenomenal representation of that Infinite Love from which it is a constant and infinite emanation. We read in No. 1588 of the *Heavenly Arcana :*

"The rational of man is compared to a garden by reason of the representative which is rendered visible in heaven; for when the celestial spiritual from the Lord flows into the rational of man, it exhibits such an appearance; nay, visible paradises are also hence presented to the view, which in magnificence and beauty exceed every idea of human imagination. Such is the effect of the influx of celestial-spiritual light from the Lord, concerning which, etc.—Yet the paradisiacal scenes and beauties are not what affect the angels, but the celestial-spiritual things which live therein."

This paragraph evidently shows that the celestial-spiritual, or what Fourier terms the Passional Principle *as developed in the Phalanx*, contains within itself the beautiful forms alluded to in the preceding paragraph, which become visible as soon as the Celestial Principle is acted out by the Rational. Only so far as those flowers, plants, etc., typify an affection in man, is man affected by them, and delighted in their cultivation. This applies equally to objects of industry and art. Any thing which, among those objects, does not typify a pre-existing idea in the mind, is for man a dead body, which leaves him perfectly cold and indifferent.

The little Hordes and the little Bands.

Having said thus much of the general principles upon which the education of the young is based, in the Phalanx, let me add a few words about certain corporations which the instincts and the natural passions of childhood have led Fourier to discover and to constitute. Two of these corporations are composed of children of from fourteen to eighteen years old; two others are composed of young men and women. Let us proceed to explain analytically the formation of the former of these corporations. One of the deepest and truest psychologists that has ever blessed Humanity with good and useful doctrines about the constitutive principles of the mind and soul of man, makes the following interesting remark in one of his admirable treatises, in regard to the character of Children :

We read in No. 218 of *Conjugal Love :*

"How much the genius of men differs from the genius of women by nativity itself, was clearly manifest to me, from boys and girls seen in their assemblings; I have seen these assemblings through a window several times, in a large city, on a public

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square, in which upwards of twenty in a day assembled themselves; there the boys, according to the disposition connate with them, played together by making tumult, vociferating, fighting, striking, and throwing stones at each other; but the girls sat peaceable at the door of the houses, some playing with infants, some dressing dolls, some sewing upon little pieces of linen, some kissing each other; and what I wondered at, still they looked at the boys, who were such, with delighted eyes."

Upon this characterial difference existing between boys and girls, Fourier has grounded the formation of two of the most important and most interesting corporations of the Phalanx, *the little hordes* and *the little bands*. The charm, the attraction which is the only incentive adopted in the Phalanx for the education of children, is also the only stimulus which the Phalanx employs in impelling man to labor. In the Phalanx man does what he loves to do; from this love flows his happiness. "All delights," says Swedenborg, in No. 396 of *Heaven* and *Hell*, "flow forth from love, for what a man loves, this he feels as delightful; nor has any one delight from any other source: hence it follows, that, as the love is, such is the delight." The question here arises: Can a man be attracted to all kinds of labor? Are there not some kinds of labor which are naturally repulsive? Let us here recollect what I have said about the bond existing between the spiritual idea and its material type. The material type having power to awaken the idea, represented by that type, to consciousness, excites at the same time a desire in the heart of man, to imitate that type. "Love with reason terminates in the effect and from the effect begins anew."—*Divine Providence*, No. 178.

Of course, works or functions which do not typify an idea or a sentiment, are deprived of the power of exciting a desire of imitation, and cannot possibly be directly attractive. Those functions will easily be determined in a Phalanx. It seems impossible to do this a priori in a state of society where all kinds of labor are repulsive. Killing an animal, for instance, typifies no sentiment, and therefore cannot be directly attractive. There may be various other branches of repulsive industry, even in a Phalanx, though many branches of industry, and even those which are now most repulsive, will be ennobled in the Phalanx, by being performed on a large scale by machinery. If some kinds of labor should be repulsive they will be attended to by the *little hordes*, a corporation of boys which may be considered as a sacred legion, as the safeguard of the harmony of a Phalanx. Most boys of the Phalanx enlist for some time in the ranks of that sacred battalion. Boyhood is the age of patriotism, the cradle of all great and noble emotions. If a work,

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the performance of which is necessary to the preservation or the prosperity of the Phalanx, repairing a road, cleaning the chimneys, etc., should not attract a sufficient number of men, the patriotism of that magnanimous horde is appealed to, and the work is done with enthusiasm and skill. For this self-sacrificing industry the boys receive no other compensation except the highest distinctions of honor. All the Series of the Phalanx incline their flags before the banner of this sacred legion. On thinking of the honors and the divine splendor with which children will be surrounded in the Phalanx, let us bow to the justice of God, who has reserved to the children of future Humanity this overwhelming compensation of bliss and greatness for the deep anguish and the degrading misery which childhood is doomed to suffer in the wretched system of civilized education. God has deposited every good and fair feeling in the youthful heart, and how beautifully, how gloriously are all those divine energies called out in the Phalanx! This corporation of the little hordes, like the devoted firemen of our city, is during the day employed in industrial pursuits together with the other members of the Phalanx; the members of that corporation are ever engaged in following their industrial inclinations, in obeying their individual sympathies; but when the Phalanx calls, they rush to their flags, and under the guidance of a few leaders whose enthusiasm has withstood the chilliness of age, they perform from exalted and devoted love those works which in our present society are executed from the bitterest and most degrading necessity.

It may be readily conceived that the corporation of the little hordes is characterized by a tone of independence, which, if it were the general tone of the Phalanx, might become unpleasant and even dangerous to the preservation of unity. They pride themselves in a soldier-like frankness; they are fond of a certain bluntness of manners and a certain rudeness of speech which may even now be perceived in every boy whose heart is open like the blue sky, and whose physical nature is overflowing with that fulness of blooming health which will be the divine birthright of every child born in a Phalanx. This boisterous demeanor seems to be unconquerable. All our attempts at sweetening it with the milk of soft exhortations, prove fruitless and highly disagreeable to the wild spirit of youth. In the Phalanx this untameable ardor is counteracted by a most interesting corporation chiefly composed of girls, and which Fourier has designated by the name of "*little bands.*" The tone and manners of this corporation are quite the contrary of the tone and manners of the *little hordes*. The *little bands* are distinguished by elegance and general refinement. It is their pleasure to spread a charm of

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beauty and loveliness over the whole Phalanx; they constitute a high tribunal, before which all infractions against good manners, all improprieties of language, all ungrammatical forms, all harsh treatment which may have been inflicted upon animals, are tried. The woman who censured the poet Theophrastus, on the market-place of Athens, for using an ungrammatical expression, in a Phalanx would perhaps have been a leader of that illustrious corporation. The *little bands* exercise an enchanting and refining influence over every body in their immediate neighborhood; even the little hordes divest themselves of their untamed spirit, and in the presence of the *little bands* become as gentle as lambs. Balance and counterpoise are no abstractions in the Phalanx; they are realities which God has pre-established from all eternity for the harmonious movement of our social mechanism; realities which will not fail in accomplishing their divine end so soon as they shall be organized into one great and beautiful life agreeably to those indications which it has been given to Fourier to bequeath to his suffering brethren.

And now let me introduce to the attention of my readers another corporation composed of both male and female adults, which Fourier poetically designates by the name of Vestals. The Vestals are intrusted with watching over the spiritual purity of the inmates of the Phalanx, and the faithful accomplishment of the engagements contracted between the two sexes. This corporation is the noblest corporation in the Phalanx, and it is surrounded with kingly splendor and respect. Even the little hordes incline their banner before that divine corporation. Every female adult enlists for a longer or shorter period in the corporation of the Vestals. No Vestal is permitted to marry. During the period that a young woman belongs to the order of the Vestals, she may love a man and acknowledge that love in broad daylight; but the rules of the corporation forbid her marrying her lover as long as she is a Vestal. If she is determined to marry him before her time of service in the corporation has qualified her for the high respect which the Phalansterians are fond of bestowing upon the dignity of virtue, she may do so on condition that she should leave the corporation and suffer herself to be considered as a character of an inferior order, not as a character deficient in goodness, but less capable of appreciating and realizing a comprehensive passional harmony. Of course there is a similar corporation composed of male adults.

But why, it might be asked and has been asked, all this apparatus of corporations? What is the use of these Vestals?

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A pretty joke, this, to create Vestals in an age when all young men and young women dream of nothing but marriage; when marriage is the constant, the everlasting theme of conversation among all the girls and boys that frequent our schools! My friends, nothing short of Association could ever succeed in checking a principle whose monstrous developments have set their mark of infamy on childhood and old age, on woman and man. Oh, I invite you earnestly to consider the horrible ravages which a premature development of the passion "love" exercises among the rising generation. With defiled bodies, with polluted souls do our children grow up to maturity; the fading cheek, the languid eye, the dyspeptic breath, the consumptive weakness, bear witness to the existence of that murderous pest which our miserable, our abominable systems of education engender among the firstlings of Humanity; oh, for the sake of our children let us hasten to realize a new order of Society, a true system of education, which will make of the juvenile body a temple of Holiness and of the juvenile mind an altar of Truth!

Alas, what does Society, as it is, offer to that undefinable longing which will arise in the breast of every young man and every young woman for a more intimate intercourse with the other sex? What satisfaction does it give to that irresistible longing after the desire has been excited by the treacherous influences of Society, at an age when the passion Love should yet be slumbering in the deepest calm? Alas, alas, both the young man and the young woman are hovering over a grave when they begin to perceive the distinction of the sexes. In the midst of that universal prostitution which exhibits its disgusting allurements in all the nooks and corners of our Civilization, innocence has become a mere abstraction. But turn to the Phalanx. Turn to the Phalanx, friend of man, and see there the first whisperings of Love reared into divine harmony. There all is purity, nobleness, and truth!

Love must indeed be as pure and divine in Association as it is abject and contemptible in our present system of Society. In the Phalanx woman will not be obliged to sell herself to the highest bidder; she will marry a man from no other motive but love. God grant, that the holiness of Love in Association may suffice to efface all recollection of that deep pool of disgusting abominations in which the divine sentiment of Love has been buried for thousands of years. In that glorious mechanism of a Phalanx where men associate from no other motive but the genuine sympathies of their souls; where every look, thought, breath and action of man, is a fact of Truth;

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where it is just as impossible to deceive as it is impossible in our present system of Society to be truthful and honest; in that Phalanx not one heart will betray the other. There will be no longer the wretchedness of prostitution, the pangs of faithlessness, the chilliness of indifference, the tortures of suspicious jealousy. And even, let us suppose an extreme case; let us suppose that two beings have been deceived in regard to the truth of their mutual affection; why they would not be forced to continue living together; a Society, the whole mechanism of which rests exclusively on the law of attraction, would consider it as a pollution of the body and a degradation of the soul, that two beings who do not love each other, should be forced to live together in the intimate communion of husband and wife. In our present Society, husband and wife are permitted to separate as soon as they cannot agree with each other; but the law does not permit them to contract a new marriage. This is an absurd inconsistency which would not exist, first, if we were sure that in our present society marriage results necessarily from pure and devoted love, and secondly, if woman's material existence were perfectly independent. In the Phalanx, marriage cannot possibly result from any other motive except love. Two persons who are in no respect impelled by worldly but by purely spiritual considerations, marry each other because they wish to enjoy the highest bliss of married life; that highest bliss is mutual love. What could induce woman in a Phalanx to marry any man unless she loves him? And suppose the law were, that she may leave the man and marry another, so soon as she ceases to love her husband; would not the effect of this law be *to strengthen and guard that love?* Would not that passion nurse itself with the tenderest solicitude, knowing *that it has to rely upon itself for its preservation, its growth and its enjoyment?* Indeed it would; every thing, in the Phalanx, will be contrary to the expectations of its ignorant and ruthless denouncers. So also will the marriage-tie, far from being loosened by the exalted freedom which man will enjoy in the Phalanx, be there surrounded with guarantees such as Civilization, with all its repressive laws, has it not in its power to offer.

Oh ye revilers of the fairest portion of Humanity! A shame upon you for your villanous insinuations against woman's character! If woman were not instinctively inclined to purity, why should she battle, as she does, for her character? Why should she guard it with so much anxious care? Why should she die rather than lose her honor? Every woman would be a Lucretia if she were called upon to perform that

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part; so will every woman lead a life of holiness, if she be permitted to live independently of worldly considerations, and to act out the true, genuine aspirations of her beautiful and noble soul.

THE LAW OF CURE IS ANALOGOUS TO THE LAW OF DEVELOPMENT.

It has been shown that the human mind is an intellectual organization, which is ever tending to outward manifestations. These outward manifestations, can only take place when the mind is surrounded with visible types, which will receive it, as it were, into themselves, and thus bind it to themselves, on account of their corresponding to the forms which God had inscribed upon the inflowing intellectual essence. This flowing of the mind into its outward and visible forms or types, is characterized

First, by the promptitude with which it takes place, and

Secondly, by the sensation of pleasure which accompanies it.

Let us examine whether this law of development and the law of cure are identical; and to prove this identity in an adequate and conclusive manner, let us arrange our arguments in the following series of propositions.

FIRST SERIES.

Man is in relation with outward Nature.

This relation is either *essential* or *accidental*.

By *essential* relation, I mean a relation with those things or substances of Nature which are necessary to the preservation and progressive development of Man's essence or natural organization, both material and spiritual.

By *accidental* relation, I understand a relation with those substances of Nature which are pernicious to man's essence, and the continual influence of which would finally destroy his organization.

To the former series belong all the useful animals, plants, minerals, etc.

To the latter belong the poisonous animals, plants, minerals, etc.

For the sake of convenience I shall designate the former

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substances by the term "*harmonic*," and the latter by the term "*subversive*."

SECOND SERIES.

Every created thing exists for some use or good purpose.

The truth of this proposition has been universally demonstrated by science.

It is moreover established in the Scriptures: "And God saw every thing that he had made, and behold, it was very good."—*Gen.* 1: 31.

Hence there must exist an *essential* or good relation between man and all the things of Nature, even those substances which we have designated by the term "subversive."

The criterium of the goodness of a relation existing between man and a natural substance, is the increase of health, strength, and beauty, which man derives from the use of that substance.

Hence there cannot exist any *essential* relation between a subversive substance and the human organization in equilibrium or health, on account of this equilibrium or health being infallibly destroyed by the influence of subversive substances, when sufficiently powerful.

Therefore, if there exist at all an *essential* relation between subversive substances and the human organization, it must be when the equilibrium of the latter is *disturbed*.

Indeed experience proves that there *is* an *essential* relation existing between the human organization in a state of disturbance and the subversive substances.

That relation fulfils all the conditions of an *essential* relation: it preserves the human organization, it *develops* and *perfects* it.

In other words, that relation *restores* the organization in disturbance to its original conditions of health.

That restoration having been accomplished, the *essential* relation between the organization and the subversive substance ceases to exist.

Henceforth if the relation between the human organization, restored to its original conditions of health, and the subversive substance were to continue, this relation from an *essential* would become an *accidental* or *subversive*, and the original condition of health would again be destroyed.

It seems natural to conclude that this second destruction of the original conditions of health would be indicated by the reappearance of the symptoms of the previous or a similar disturbance.

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I have said that all living organizations hold fixed relations to external Nature.

Certain stomachs require certain kinds of food; certain temperaments require certain degrees of temperature; certain muscles are adapted to certain kinds of motion.

If these fixed relations exist between the things of Nature and the organization in health, they must exist so much more necessarily between Nature and the organization in disturbance.

Hence there must exist an *essential* relation between any peculiar disturbance in the system and a subversive substance.

How is the essential relation existing between a peculiar disturbance in the organization and a subversive substance to be determined?

Evidently the organization either exists in health or in disturbance.

As a state of health is perceived by certain indications, so does a disturbance manifest itself by an aggregate of peculiar symptoms.

An organization in disturbance has ceased to be in *essential* relation with the harmonic substances.

From the moment the disturbance begins, the organization is in *essential* relation with the *subversive* substances.

All subversive substances produce in a healthy organization disturbances, each of which is characterized by peculiar symptoms.

Each subversive substance must necessarily be in *essential* relation with the disturbance which it is capable of producing in the system; in other word, sit must be *more closely* or *more essentially* related to *that* than to *any other* disturbance which is different from its own.

Hence a peculiar disturbance of the organization is in *essential* relation with the subversive substance which is capable of producing an analogous disturbance in a healthy organization.

And as the ultimate result of any *essential* relation between a subversive substance and the organization in disturbance is the restoration of that organization in disturbance to its original conditions of health, it follows again, from the preceding proposition, that

Any given disturbance in the organization is *cured* by administering remedies, the pathogenetic effects of which, in a healthy organization, are similar to the symptoms, which constitute the form and character of the disturbance.

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The *essential* relation between the subversive substances of Nature and the disturbances which may occur in the human organization, has first been systematically developed by Hahnemann.

It has been termed the *homœopathic mode* of healing.

Hahnemann has expressed this law by the formula "*similia similibus curentur.*"

This formula is completely identical with the formula of the old school of medicine, "*contraria contrariis curentur.*"

For there cannot be any opposition except between things which are analogous.

This opposition increases in proportion to their analogy. We may illustrate it thus:

There is no business opposition between a doctor and a lawyer; but there is opposition between persons exercising the same trade, and that opposition increases in proportion as their interests are closely related to each other.

All opposition results from a passion which will hereafter be more clearly defined under the name of antagonizing or contrasting passion; this passion can only be called into play by *analogous* tastes, *analogous* temperaments, *analogous* interests, etc.

FOURTH SERIES.

The explanation which Hahnemann gives of the homœopathic mode of healing, is not satisfactory; it is incomplete.

In No. 29 of his *Organon* Hahnemann says in explanation of the law "*similia similibus,*" that

"Every disease (which does not belong exclusively to surgery) being a purely dynamic and peculiar change of the vital powers in regard to the manner in which they accomplish sensation and action, a change that expresses itself by symptoms which are perceptible to the senses, it therefore follows, that the homœopathic medicinal agent, selected by a skilful physician, will convert it into another medicinal disease which is analogous but rather more intense. By this means, the natural morbific power which had previously existed, and which was nothing more than a dynamic power without substance, *terminates*, while the medicinal disease which usurps its place being of such a nature as to be easily subdued by the vital powers, is likewise extinguished in its turn, leaving in its primitive state of integrity and health the essence or substance which animates and preserves the body."

What is meant by "*terminates,*" may be easily and clearly inferred from No. 45 of the *Organon,* where Hahnemann discourses as follows:

"Two diseases that differ greatly in their species, but which

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bear a strong resemblance in their development and effects—that is to say, in the symptoms which they produce, always mutually destroy each other when they meet together in the system. *The stronger annihilates* the weaker; nor is it difficult to conceive how this is performed. Two dissimilar diseases may co-exist in the body, because their dissimilitude would allow of their occupying two distinct regions. But, in the present case, the stronger disease which make its appearance, exercises an influence upon the *same* parts as the old one, and even throws itself, in preference, upon those which have till now been attacked by the latter, so that the old disease finding no other organ to act upon, is necessarily extinguished. Or, to express it in other terms, as soon as the vital powers which have till then been deranged by a morbific cause, are attacked with greater energy by a new power very analogous to the former, but more intense, they no longer receive any impression but from the latter, while the preceding one, *reduced to a mere state of dynamic power without matter, must cease to exist.*"

In the preceding paragraph it is distinctly stated, that the artificial disease cures the natural *on accounnt of the former being stronger than the latter;* and it is also said that the *natural disease reduced to a mere state of dynamic power without matter, must cease to exist.*

The former of these assertions is too equivocal to be of any scientific value. If the natural disease have been powerful enough to reduce the organization to the last stage of vitality, how can we suppose that a subversive agent which develops in the system a disease still more powerful than the former, will not completely destroy the organization? Nor is the latter of these propositions more intelligible. How can a thing which continues to be a "*dynamic power*," cease to exist? How can any thing which is "*power*," cease to exist? Such explanations have given rise, on the part of the opponents of the homœopathic system, to objections like these: to cure a burn, you must burn the limb a little more; to cure a simple fracture, you must make it compound. To be sure, such objections are absurd; but they are justified by the incompleteness of Hahnemann's own explanations of his theory. What then *is* the *rationale* of Homœop[illegible] I shall endeavor to account for it upon the same gr[illegible] which I have explained the necessity of an indus[illegible]zation. Th[illegible] must be an [illegible] between the [illegible]r harmoni[illegible] velopment of [illegible]-principle, a[illegible]rn to the [illegible] conditions o[illegible]rom the dis[illegible]r deviati[illegible] which it n[illegible]been throw[illegible]ersive ca[illegible] analogy is [illegible]o be sure, [illegible]s in gene[illegible] as in parti[illegible]et us pr[illegible]ore min[illegible] tion of th[illegible]

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FIFTH SERIES.

I have distinguished the natural substances with which man is in relation, into *harmonic* substances, or such as develop the organization out of itself; and into *subversive*, or such substances as lead to the destruction of the organization.

I have farther shown that the *subversive* substances can only be in *essential* relation with the organization when the latter exists in a state of disturbance, and when the symptoms by which this disturbance is indicated are analogous to the symptoms which the subversive substance is capable of producing in a healthy organization.

I have also remarked that any *essential* relation which is *practically established* between a natural substance and the organization, will result in harmoniously developing, or beautifying and perfecting the organization.

It is evident that, by an *essential* relation being *practically established* between a natural substance and the organization, nothing else can be understood except the *introduction* of the substance into the organization.

It is here not the place to show how often and in what quantity either the *harmonic* or the *subversive* substances ought to be introduced into the organization for the purpose of effecting their end, which is to *develop* and to *perfect* the organization.

Let us now inquire how this developing and perfecting of the organization is effected by subversive substances.

SIXTH SERIES.

Whatever is not in its *natural* or *essential* condition of existence, is not in its order or equilibrium.

By *natural* or *essential* condition of existence, I mean that condition which a thing is naturally destined to occupy.

The *natural* or *essential* condition of the organization is *health*.

Hence *disturbance*, or a deviation from the natural conditions of health, is not the *natural* or *essential* order of the organization.

Such disturbances in the organization, or such deviations of the organization from the *natural* or *essential* conditions of health, are designated by the term "*disease*."

Disease therefore, in the organization, is not in its natural condition of existence or plane.

Hence, in the organization, it is not in its *order*, in its own *natural* or *essential* conditions.

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Hence again it follows that the disease must have a desire, a tendency, to leave the organization; for the organization is not the *natural* receptacle, the *essential* form of the disease.

The question here occurs, What is the *natural* or *essential* form or order of a disease which may have developed itself in the organization?

I have shown above that disturbances in the organization are *essentially related* to the *subversive* substances; or, in other words, that natural disturbances in the organization are closely similar to those which subversive substances are capable of producing in a healthy organization.

Such disturbances being developed out of the subversive substance, it necessarily follows that the subversive substance *contains* them.

And it *contains* them *exactly*, for those disturbances are the complex of the effects which the *subversive* substance is capable of producing.

The subversive substance may therefore be said to be the material *measure*, *type* or *form* of the disturbance.

It is therefore the *natural receptacle* or plane of the disturbance, its *essential form* or *order*.

Hence the disturbance will desire and endeavor to return to its *natural* plane or receptacle, or its *essential* order of existence, when that plane or order is brought *within the reach* of the disturbance.

The subversive substance being that plane or order, it is brought within the reach of the disturbance by introducing it into the organization.

After being introduced into the organization, the subversive substance receives the disturbance into itself.

The disturbance thus *materializes* itself in its *type* or *essential form*.

This materialization of the disturbance takes place altogether voluntarily on the part of the disturbance.

It farther takes place without affecting the organization, provided the subversive substance had not been introduced in so large a quantity as to exercise its inherent influence subversively upon the organization, in other words, to poison it.

In proportion as the process of materialization goes on, the life-principle of the organization is enabled to return to its normal state, and to regain its control over the organization.

The organization then begins effectually to *react* against the disease.

When the process of materialization is completed, that *reaction* becomes entire, and it results in the disease, as concentrated or materialized in its form or type, being ejected

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from the organization, since it then belongs to the latter no more than the secretions of which the organism is constantly endeavoring to free itself.

This materializing of the disease, or this flowing of the disease into its type, and the final ejectment of the type out of the organization, constitutes the process of *curing*.

In proportion as the influx from hell, which is the disturbance, or rather the life-principle in a state of disturbance, leaves the organization by concentrating or materializing itself in its natural form, type or order, the life from heaven, or health, is substituted in the place of the life from hell, or disease.*

This process of curing is *inversely* analogous to that mode of intellectual development which I have shown above to be the only true and therefore universal law of order for the intellectual life of man.

Disease by its development or its flowing into its type, *leaves* the organization by means of a *compound force*, first, by its own inherent tendency on account of its not being in its order in the organization, and secondly, *by the reaction* which the organization exercises against it.

Intellectual life, however, is developed *in* the organization in proportion as it is permitted and enabled to materialize itself in, or to flow into its external visible forms; in those forms it is enabled to behold itself, to examine, to analyze and to reconstruct or recombine itself in an infinitely progressive series.

This *leaving* the organization on the part of the disease, and this *strengthening* and *expanding* of the intellectual life, constitute the *inverse* character of the analogy existing between the development of the disease and the development of the intellect.

The same inverse analogy exists between the development of *subversive* or evil and *harmonic* or good passions.

Subversive passions, by their development dig their own graves; *harmonic* passions move onward and onward through infinitely progressive modulations and harmonies.

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* The doctrine of these two opposite kinds of influx is due to Swedenborg. The evil influx emanates from hell; it causes temptations, infestations of evil, and bodily disease, and has fixed itself upon our globe in the subversive creations. The good influx emanates from heaven. The operation of both these kinds of influx is effected by the mediation of spirits and angels; it is by them that life, either in harmony or disturbance, is ministered to man.

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A MORE COMPLETE EXPLANATION OF THE THEORY OF PASSIONAL INFLUX,

AND ESPECIALLY THE INFLUX OF THE REGULATING PASSIONS.

This influx, or "*passional flux*," as we might term it, is of a compound nature: it is an influx of the passion into its type, and a reflux from the type to the passion.

Thus the highest type of the passion "Unityism" is God; hence there is a reflux of all the passional organizations of Creation to God, and an influx of passion or life from God into those passional organizations.

Influx and *reflux* take place at one and the same moment; whilst the soul is giving itself up to, or pouring itself forth into God, it is, on the other hand, being filled with the divine life. In proportion as this *passional circulation*, that is, this flowing of the passion into its type, and this being refilled with passional life from the type, is active and true, in other words, healthy and harmonious, the soul *enjoys*.

Each passion is subject to this law of flowing into its type and receiving life back again from the type. Thus, among the *sensitive* passions,

Color is the type of the passion of seeing;
Sound is the type of the passion of hearing;
Flavor is the type of the passion of tasting;
Aroma is the type of the passion of smelling;
Form is the type of the passion of feeling.

These types *attract*, and, on the other hand, *develop* the respective passions to which they correspond.

This development of the passion, or this flowing of the passion into its type, takes place *in a certain order*.

Color, for instance, being various, the first named of the *sensitive passions*, the *passion of seeing*, may, for a time, flow into, or develop itself into the *blue*, until there is, as it were, *fulness* of development; and a new type, that is, a new color, becomes necessary to the passion for a continuance of its development. Thus it is seen, that there is a property inherent in the passion of seeing, by means of which that passion is enabled to and impelled to fill its types either *alternately* from one to the other, or *several at once*. I shall recur to this proposition in a little while, and shall here first remark that this flowing of the passion into its type, at the same time that it develops the passion, also results in the *development of the type*. This development of the natural types of the passions,

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which takes place by means of the understanding, is designated by the term "*Art.*" *

Art may be distinguished into *natural* or *simple*, and *imitative formative* or *compound constructive*.

The *natural* degree of the development of the passion of seeing, extends over the whole series of the natural colors, in flowers, etc.; the development of the *compound* degree embraces the various orders of painting.

The natural degree of the development of the passion of hearing is designated by the term "Melody;" the development of the compound degree by the term "Harmony."

The natural degree of the development of the passion of tasting embraces the whole series of the natural savors, in fruits, etc.; the compound degree of that development embraces the whole series of those kinds of nourishment which require an artificial preparation previously to being used.

The natural degree of the development of the passion of smelling extends over the whole series of natural aromas, in flowers, etc.; the compound degree embraces the essences which are chemically produced.

The natural degree of the passion of touch embraces the whole series of the arrangements made in regard to the soil, such as laying out of grounds, etc.; the compound degree contains the whole series of the forms which man realizes by Art, as in Architecture, Statuary, etc.

The union of all these degrees, simple and compound, constitutes the *natural* or *simple* degree of man's existence upon earth. (Of the compound degree of that existence I shall speak hereafter.)

Let us now recur to the proposition which has been expressed above, that the flowing of a passion into its type takes place *in a certain order*. It has been said that the passion may develop itself into its types either *alternately* from one to the other, or into *several at once*.

I have chosen "Color" as an example for illustrating that order of development.

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* *Genius* is that power of an intuitive perception of the higher degrees of beautiful life, which those types will attain in the *natural*, that is, in the *necessary, divinely arranged* course of their development. It is distinguished from *talent* in this, that talent simply polishes, remodels or recombines *actual* facts, whereas genius evokes *new* forms and *new* emotions out of the *ideal*. Talent is light without heat; genius is heat with its inherent light; talent may interest the understanding, genius fires the soul; there may be talent without genius, a most elegant form without a spark of spirit, as is the case with many writers and orators who string together words in the most melodious manner without uttering a single new idea.

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When the passion of seeing has developed itself for some time into one of its types, blue for instance, there is fulness, at any rate there is a sensation of fulness; the passion is satisfied so far as that peculiar development into the type "blue" is concerned; but as the passion is ever living and active, instead of absolute rest it desires for its rest or peace a development into a new type, and thus the passion may flow into a series of types in succession, until a desire for the first type is again enkindled.

Here then we perceive a tendency inherent in the passion of seeing, to *change* its types; and it obeys this tendency by impelling the understanding to divide and subdivide the general type "Color" into the greatest possible number of *varieties* and *shades* of varieties. This tendency being one of the fundamental *tendencies of the soul*, it has been termed a passion by Fourier. The distinctive name of that passion may depend either on the *object* or the *result* of the passion. Its object being to enable the passion of seeing to *change* or to *alternate* its development into types, Fourier has termed that passion according to its object, "the *alternating* or *butterfly* passion;" from its result it might perhaps be appropriately termed the "*dividing* or *analyzing* passion."

This tendency to divide its general type and to alternate its development into the divisions from one to the other, is not the *only* order of development inherent in the passion of seeing.

Indeed, it is not sufficient that the general type *should have been divided;* it now becomes necessary that the divisions should be *arranged* among each other. It is evident à priori that the passion of seeing, for the same reason that it has preferred a *certain* division of its general type for its first development, will then prefer a *certain* other division for its second development; there will be discrimination in such a preference; there will be an *order* of succession.

This then is a second tendency or mode of development inherent in the passion of seeing; it is the tendency to alternate *with discrimination or judgment* its development into the divisions of its general type. This tendency being another of the fundamental tendencies of the soul, it has also been termed a passion by Fourier. It may be differently named either from its object or its result; from its object, which is to *arrange*, to *assort* the divisions and subdivisions of the general type, it might be termed the *arranging* or *assorting* passion; and inasmuch as this arranging implies a discriminating, a contrasting of the characteristic differences of the divisions, it might also be termed the *discriminating*, *judging*, *selecting* or *contrasting* passion. Fourier has named it from its results "the *emulating*

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or *rivalry* passion (cabalist-passion)." This name requires an explanation.

We discriminate or select either between two different things which are closely related to each other in quality and form, or between two varieties of the same thing. Selection is a deliberate act of the understanding. In selecting we stake our taste, our judgment, and, to the extent that these are involved in that selection, we stake our character. Hence we cling to our choice, and we instinctively regard a selection made by others of the article which we have rejected, as a disapproval of our taste and judgment. This has a twofold effect. It makes us cling so much more tenaciously to our own choice, and causes our judgment to react against the choice made in opposition to ours. Hence arises a conflict, an action and reaction of opposing forces which we commonly designate by the term "*Rivalry*," and which becomes active and intense in proportion as those opposing forces are themselves instrumental in developing, perfecting and forming the rival divisions of the general type. The result of this struggle is to *refine* and to perfect the various divisions of the type. Each force tries to excel, to outdo its competitor in taste or judgment. From this result, the passion which we have defined last, might be termed the "*refining* passion;" or it might again be named the *antagonizing* or *repelling* passion, because things which are contrasted, constantly *repel* each other.

There is another and last order of development inherent in the passion of seeing, which it is important to examine. This new law the passion of seeing obeys in the simple or natural as well as in the compound degree. By virtue of this new law of development inherent in the passion of seeing, this passion tends to unite several divisions or subdivisions of the general type into one group; it mingles and fuses them in a great many ways, and thus produces a number of new and charming varieties of hues. This is beautifully illustrated in the hues of flowers, and the coloring of paintings, etc. From its object, which is to unite such divisions of the general type as are in unison with each other, that passion might be called the *uniting* or *combining* passion; Fourier has termed it the "*composite*" passion. But from its result, which is to *exalt* the pleasure of the soul by combining into one accord the emotions that the soul would enjoy singly and in succession, if the divisions of the general type, which have been combined by the above defined passion, were exhibited singly, one after the other, that passion might very appropriately be called the *exalting* or *inspiring* passion.

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These three orders of development are inherent in every passion, sensitive or affective, and in each of themselves.

Hence they *regulate* the development of all the passions in an *orderly* manner, and yet in perfect freedom, and may therefore be termed the *regulating*, *organizing* or *harmonizing* passions.

The note "*do*" may charm the ear for a moment; but after the note has been sustained for a while, were it even in the sweetest and most enchanting manner, a new note will be desired, and then a combination of notes in an accord; finally the passion will crave a new accord contrasting with the former, and will thus develop itself into a series of contrasted accords constituting harmony.

The regulating principle which is inherent in each of the sensitive passions is equally inherent in each of the *affective passions*, and develops them into great and beautiful accords.

We have seen that the affective or social element of the Passional Principle may be classed under four distinct heads:

Friendship, or HYPO-cardinal major passion.
Ambition, HYPER-cardinal major passion.
Love, HYPER-cardinal minor.
Familism, HYPO-cardinal minor.

Fourier designates Ambition and Love by the term "hyper-cardinal passions," because they are most general. All men experience more or less the passion Love, and all men are desirous either of governing, or of being themselves governed by one superior in wisdom and goodness.

The former of these two classes of ambition is an *active*, the latter a *passive* ambition. *Active* ambition is essentially the passion of man, as *active* love is essentially the passion of woman. Man is drawn to woman's love, as woman is drawn to man's ambition. *Active* ambition is centred in itself; passive ambition is centred in the ambition of the leader. *Active* love is again centred in itself; *passive* love is centred in the love which glows in woman. Active ambition corresponds to the red in the solar spectrum, which is the least refrangible of the seven rays, and forms the basis of the prismatic colors.

Friendship is the opposite of ambition; friendship represents analysis, ambition synthesis; a man in whom friendship is the ruling passion, will always be opposed to a man, whose ruling passion is an ambition based upon an extravagant and unfounded appreciation of his personal merits. Friendship flows out of one into many; ambition flows out of many into one. There is the same unyielding opposition between analysis and a false synthesis, as there is between friendship and

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an unjustifiable ambition. Friendship is represented by the violet color in the solar spectrum, which is the most refrangible of the seven rays and therefore occupies the highest space in the spectrum.

Friendship represents liberty, progress; Ambition represents a fixed order which is agreeable to its essence.

Ambition and friendship united are necessary requisites in the character of a true Social Reformer. Ambition without friendship constitutes a conqueror, a subversive organizer in commerce, industry or politics; friendship without ambition constitutes a leveller either in social or political affairs. Ambition tempered by friendship, and friendship regulated by ambition, realize progress in a compound degree, the simultaneous progress of both order and liberty. In modern history, that compound progress is most strikingly illustrated by the government of Frederick the Great, and the public life of Washington.

The family-spirit is the counterbalancing power of love. Love, of itself, has a tendency to separate the loving hearts from the rest of mankind. True lovers care only about themselves; they are forgetful of the world and simply use it as a means to prolong the enjoyment of their bliss. It is through their children that they are reunited with the world, and that they are induced to take an active interest in its affairs. In our present Social Order the counterbalancing power of familism against love is not so distinctly preserved as it will be in the Phalanx. In the Phalanx, spiritual children will constitute a new order of affections. In the Phalanx every father will adopt a greater or lesser number of children on account of the industrial or passional affinities which he may discover in them. In our present Society the adoption of children is a very rare occurrence.

Let us now examine how the regulating principle is inherent in each of these affective passions and into what accords it combines them.

Let us first recall to mind that, as there is in each of the sensitive passions the *natural* or *simple*, and the *compound* degree, so is each of the affective passions capable of a development in the *simple* or natural, and a development in the *compound* degree. A development of these passions in the compound degree is a thing, which in our present society is known only in a subversive form. This will be shown in a moment. First, however, let us observe that the sensitive passions are different from the affective passions in this respect, that the former contain but a material element, whereas the latter contain both a material and spiritual.

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The material element of Friendship is sameness of industrial pursuits, the spiritual is affinity of character.

The material element of Ambition is union for the sake of self-aggrandizement; the spiritual element is union for the sake of glory.

The material element of Love is sensual charm; the spiritual is union of hearts.

The material element of Familism is natural or blood-relationship; the spiritual element is relationship by adoption.

The sensitive passions are spiritualized in proportion as they become more or less instrumental in the development or materialization of the affective passions.

Thus two of the sensitive passions, Sight and Touch, are eminently spiritualized in the paintings of Rafaële or Correggio.

Touch, for example, is spiritualized in the Cathedral of Cologne; Hearing, in the Messiah of Handel; Smell, in the tasteful bouquet which we hand to the beloved as a symbol of our affection; Taste, in a sumptuous dinner which is given in commemoration of some great event, or in honor of some person whom we cherish.

The spiritual element of the affective passions is scarcely known in our present state of society.

I have already examined in a former chapter whether and how the three organizing or regulating passions will harmonize both the material and the spiritual element of the four affective.

For a better understanding of the action of the *regulating principle*, whose nature and object has just been indicated, I shall point out the results which the action of that principle upon the affective passions has produced and is now producing in society. All the facts constituting Universal History, may be traced as results of that action.

First let us examine how Friendship has developed itself in our Societies.

Its material element is recognized and developed in the form of business-connections; we call "friends" those persons who favor our enterprises and assist us in acquiring the means of a livelihood. The material element is therefore reduced to be a mere servant of the sensitive principle.

The alternating or dividing principle, in our present societies, has scarcely any other than a subversive action upon the material element of Friendship. It acts as a torturer rather than a harmonizing regulator. Man being always

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chained to the same work, he is of course chained to the same company; though industry is generally divided into an endless variety of distinct functions, yet man is not permitted to vary his industrial intercourse, however much he may be disposed to be interested with others in their functions.

The antagonizing principle acts upon the material element of Friendship, by enkindling in the hearts of those who exercise the same industry a watchful jealousy as respects their external condition in society, a proportionate equality in the distribution of their common profits; a jealousy as respects their personal income, their style of living, dress, carriages, number and appearance of the servants.

The exalting or inspiring principle acts by uniting a few individuals to the effect that they may enjoy the sensitive principle in a sociable manner. A dinner, for instance, of a few "bons vivants," is a result of such an action.

The spiritual element of Friendship is acted upon in a different way, by the regulating principle.

The alternating principle acts upon it by organizing society into lesser societies, the members of which invite each other to their houses at certain periods of the year for some social enjoyment—a ball, or a concert; it is in this alternation of locomotion, and this alternate reconstructing of the same company by the same individuals, that the action of the alternating principle upon the spiritual element of Friendship manifests itself in those festivities.

The antagonizing principle manifests its action upon the spiritual element of Friendship in various ways: the quarrels and rows of equals, the fights of firemen for instance; the intrigues with which persons in high life, who in their fashionable reunions meet as friends, persecute each other, are results of the action of that principle.

As results of the action of the exalting principle upon the spiritual element of Friendship, may be mentioned the formation of clubs for the purpose of promoting high and noble interests; the temperance societies, societies for the abolition of slavery, moral reform, and benevolence societies, may be mentioned as the results of that action.

Action of the regulating principle upon Ambition.

The action of the alternating principle upon the material element of Ambition, is manifested in the doctrines of the one-term, of rotation in office, etc.

The antagonizing principle acts in such desires as being the richest man, the most powerful king, the most fashionable woman, the most dashing dandy.

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The exalting principle manifests its action in results like these: to give the most splendid entertainments, to let other people have access to one's collection of paintings, or one's library, in the most liberal and easy manner; to make people feel at home in one's house as much as may be.

Upon the spiritual element of Ambition, the alternating principle shows its action in the desire existing in the hearts of a few men to be distinguished in a variety of branches; thus Frederick the Great was anxious to be not only the greatest warrior, but also a distinguished writer, and amateur on the flute.

The antagonizing principle shows its action upon that element, in the desire with which two political leaders, or leaders in science and philosophy, endeavor to cause their respective measures, or theories, to triumph.

The exalting principle, by its action upon the spiritual element of Ambition, causes man to be desirous of distinguishing himself in good deeds to his fellow-beings, of being the first to propose and to favor the propagation of new and elevated truths, the enactment of wise laws, the realization of great and useful improvements in the spiritual and moral condition of a country.

Action of the regulating principle upon Love.

First, upon the material element of Love.

The action of the alternating principle upon that element, has led to a number of discordant and repulsive results; it has resulted and is constantly resulting in that inconstancy and faithlessness, which a great many men and women make themselves guilty of in our present state of society. The statistical tables of Professor Bernouilli of the University of Basle, and the police reports of all the great capitals of Europe, are documents which may be safely consulted by those who wish to have as accurate a knowledge as possible of the results, however enormous they may seem, which the action of that principle has produced. This action seems to be something eminently essential in the movement of Humanity, since from the earliest beginnings of human existence upon earth, that action has constantly been typified by a distinct class, both of women and men, which we are in the habit of condemning as the outcasts of mankind. This class typifies the *compound* or *collective* action of that principle; an action, the permanency and universality of which has made it appear so necessary to the governments of Civilization, that they have deemed it advisable not only to permit the existence of, but to

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organize that class, by regulating and superintending the physical condition of its members. The actual members of that class may be divided into categories, one of which comprises those who belong to the class from motives of physical necessity; another category, those who belong to it from the desire of lucre; another, those who belong to it from motives of vengeance, or from despair; and lastly, a fourth category embracing those who belong to the class from the natural impulse of their temperaments.

The antagonizing principle manifests its influence upon the material element of the passion "Love," in the desire which is exhibited by many women and men, and especially those of the higher classes, to outshine each other in beauty and pomp, for the sake of pleasing some individual of the other sex. This influence becomes especially visible at balls, and exists in its most perfect development in some of the Courts of Europe. It is one of the generating conditions of fashion.

The exalting principle has exercised a marked influence upon the material element of Love. It has given birth in France to a class of females, whom we may consider unfortunate, but who cannot fail to appear very interesting to the humane and philosophical observer. It is that class of females which the French designate by the term "*grisettes.*" Though they are fond of enjoying their sensitive passions, their love of dress, of dramatic performances, etc., yet they are, with a few exceptions, enthusiastically faithful to their lovers, so long as the tie of connection lasts. Among those girls we sometimes discover some of the most interesting characters of the sex, and we have many instances of their having remained faithful to their lovers even unto death. Knowing their freedom, they find a sort of pride in the voluntary practice of constant and devoted love.

The action of the exalting principle upon the material element of Love, gives birth also to that class of characters that are induced to seal their union by the bonds of matrimony, so soon as that union has been established *in sentiment;* some of them are so eager in adopting the relation of husband and wife, that, in case they should not have the pecuniary means of consummating it in due form, they realize that consummation without having previously obtained the sanction of society for their intimate intercourse.

The alternating principle seems at all times to have manifested a strong influence upon the spiritual element of Love, since it is especially with reference to that influence that both woman and man have been proverbially called "fickle."

The antagonizing principle, by its action upon the spiritual

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element of Love, has heretofore often given rise to bitter jealousies; when united with the exalting principle, these two principles form the essence of constancy.

The action of the exalting principle upon the spiritual element of Love, is beautifully typified in the character of Thekla in Schiller's Wallenstein. That action constitutes a peculiarly marked element in the character of a certain class of women who devote themselves, from feelings of pure and exalted compassion, to men of a distinguished or interesting character, who, on account of physical malformation, or other disadvantages, cannot expect to engage a woman's affections. Such women, by pity, are led to Love. These romantic unions oftentimes result in a good deal of happiness for both parties; but the woman often becomes a victim to her enthusiasm, meeting indifference and coarse treatment, where she might have expected to find gratitude and warm attachment.

Another result of the exalting principle acting upon the spiritual element of Love, deserves attention. Most young women will pass through a state of preparation, as it were, before they consent to enter upon the matrimonial state. That preparatory state is, so to say, a continuation of their courtship, except that this courtship assumes henceforth a more sacred and solemn character. In some countries, as in Germany or France, that preparatory state is entered upon with great rejoicings and even solemnities, and its beginning is loudly proclaimed from the pulpit, and announced in the public papers. In those countries no young woman who respects herself would consent to consolidate the marriage tie, without having first passed through her state of trial.

Action of the regulating principle upon the passion "Familism."

First, let us again examine its action upon the material element of that passion.

The alternating principle shows its action upon that element in a manner which has seemingly made it liable to much criticism. We have seen above that its object is to *divide;* and this object it has fulfilled in regard to the passion "Familism," with so much rigor, that no corporation seems to be more selfishly constituted in Society than the family. The family-spirit is essentially selfish. Each family forms a world by itself, and would fain persuade itself that there is hardly any thing to be cared for in this world except itself. In most families there prevails a perfect indifference for the well-being of other families not immediately connected with themselves, and in

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some degree necessary to their interests; and as there is scarcely any bond in society which will *counterbalance* that dividing influence of the alternating principle, much less *unite* the interests of the various isolated families, the indifference with which they now regard each other's material existence and advancement in life, must, in many cases, be inflamed to envy, and even hatred, especially by the additional influence of the

Antagonizing principle. This principle is constantly at work in exciting the various isolated family-interests into which the alternating principle has cut up mankind, *against* each other. The alternating principle having established the *mine* and *thine*, the antagonizing principle sets mine *against* thine, and thus realizes that universal opposition of interests which is the groundwork of our present Society. The antagonizing principle constitutes the soul of Liberty.

The exalting principle has had as yet but little influence upon the material element of familism. In such countries as Norway and Sweden, its action is hardly more perceptible than it was among the ancient German tribes. Families live as yet in a perfect state of isolation, each by itself, upon its patch of land, surrounded by ditches or fences. This absence of the action of the exalting principle upon familism was a chief characteristic of the patriarchal state. In countries where Civilization has reached a higher degree of development, the exalting principle exercises a more powerful action on Familism. We may lay it down as a rule, that social union is perfected in proportion as that action increases. However, up to the present time the action of the exalting principle upon the material element of Familism, has simply resulted in causing us to build our houses by the side of each other. This is all; a mere juxtaposition of houses, an isolation *in proximity*, which, however small the result may appear, is an invaluable progress over the isolation *at a distance* in the patriarchal state.

Upon the spiritual element of Familism the alternating principle has exercised an action similar to its action upon the material element of that passion. Each is anxious to enjoy the pleasures of family life; we are satisfied when this object is attained, and care not whether our fellow-beings do or do not enjoy those pleasures.

The antagonizing principle causes the same opposition among the spiritual as among the material interests of families. There are jealousies and intrigues wherever that principle has an influence; these jealousies and intrigues are more frequent and intense in proportion as we ascend the scale of

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society; at courts they are most frequent and bitter; of this the case of Lady Flora Hastings afforded a remarkable instance.

The exalting principle has produced some fine results by its action upon the spiritual element of Familism. That action has resulted in uniting a certain number of families into cliques and circles for various social purposes. They visit each other, form pleasure-parties together, take an interest in each other's children, send them together to school, etc. Such a union of fashionable acquaintances never exceeds the number of two or three hundred, among whom the fashionable duties of visiting each other, inviting each other to dinners, parties, &c., are rigorously complied with. For the anxiety which the members of fashionable society display, in fulfilling the formalities of fashionable life and attending to their fashionable visitings, they are generally much ridiculed by the pretended sages and poets of the age. It is true, that those fashionable visitings and the other formalities of fashionable life are, to a great extent, dead forms, shadows, if you choose. But can there be shadows *without* substances? Can it be believed that men who certainly must be expected to have as much judgment as those of the lower orders of society, would consent to lose their time and money in childish practices? If it is true, that those fashionable practices are as earnest a business for the people of fashionable society as it is to go to church or say their morning prayers, is it not reasonable to admit that those practices are *not* childish, that they are, on the contrary, *necessary*, and though they may be dead forms now, that they are, nevertheless, foreboding shadows of a life which is yet to dawn upon us in its spiritual beauty, fulness and truth? Should we not, instead of condemning and ridiculing those dead forms of fashionable life, inquire into the reason why fashionable people cling to them with so much conscientious devotedness; and would we not find that they do so, because these forms are *representatives* of a spiritual order of society which has not yet appeared amongst us; would we not find that those forms are *results* of an ever living, ever impelling universal principle? It is, indeed, so. Thanks to the glorious discoveries of Charles Fourier, we know now that man, full-grown man, with all the various determinations of his will, can only exist in a compact Social Body of three or four hundred families. An Association of so many families both as regards their spiritual and material interests, constitutes the true Social Man, the Social Man in his integrity, all the parts of which are as necessary to each other as the various vessels, viscera, and limbs of the material body are necessary to each other's exist-

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ence and growth. And it is because the members of a fashionable circle are unconsciously but irresistibly impelled by the divine principle which will ultimately realize the *Social Man*, of which Fourier has discovered the arrangement, that they so rigidly obey the regulations of fashionable order which are imposed upon them, without either of them knowing how or by what authority those regulations have been enacted.

Those who belong to what we term fashionable society, look upon the circle of their acquaintances as constituting society exclusively. The first entrance of young ladies and young men into society, constitutes an important epoch in their lives. In France this entrance is designated by a peculiar technical term. A young lady or a young man who make their first appearance in society, are said to be "*lancés.*" But as I hinted above, this society is simply a representative of what society or the "Social Man" will be in the fulness of time, when the spirit of Christian Charity, supported by the scientific knowledge and architecture of the divinely constituted Social Order, shall have worked out its full results. The members of this society, which is the representative of the future "Social Man," are not united to each other by the bonds of mutual confidence and affection; they are simply united by a sort of external force, by the influence of that continually progressing and irresistibly governing Social Unityism, which will ultimately work out the true "Social Man," the Phalanx.

Representatives in themselves are mere shadows, dead figures. The representative society of the future "Social Man" is a society without life. It is constructed upon conventional formulas, which do not permit the expansion of the soul's genuine affections. In countries where this representative society is most developed and recognized, even the tenderest and loveliest passion of the soul, the affection between persons of a different sex, is stifled by the weight of etiquette. And in that grade of representative society of which a royal Court is the focus, the connubial union of two individuals is a mere business transaction, in which the personal inclinations of the two parties are completely sacrificed.

Representatives reflect necessarily more or less the mode in which the true life of the represented future "Something" will manifest itself. If we consider the Court and its circle of acquaintances as the highest representative of the future Social Man, and the Roman Catholic Church as the highest representative of the future True Church, we may infer from the mode in which these representatives exist, that the represented

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Substances, the "Social Man" and the "Universal Church," will be characterized by

Universal refinement,
Absence of all dispute,
Respect for individual character,
Reverence for women,
Exaltation of talent,
Glorification of Industry,
Unity of social usage,
Stability or conservatism.

1. *Universal refinement.*—Elegance of language and of manners are indispensable requisites in any one who frequents fashionable society.

2. *Absence of all dispute.*—It is deemed highly improper in society to hold serious discussions on any subject whatsoever. All conversation in a fashionable parlor amounts to a mere statement of facts, which must be made in elegant language and without wearying those who listen to your speech. It is said that Chateaubriand and Baron Pasquier, President of the Chamber of Peers in Paris, once met in society, and, though they were bitter opponents in all that relates to orthodoxy in politics or religion, yet they respected the rules of social etiquette too much to express their different views, and conversed, for the time that they were forcibly thrown into each other's company, about a cup of chocolate and other trifles.

In a far more beautiful sense will the life of the future "Social Man" be a life of spontaneous and undisputed manifestations of the soul's affections. Every body will live in the midst of congenial spirits, who look upon each other's actions and views as their own. What in the representative Social Man, is the result of external force, results in the true Social Man from the fulness of his life; and what in the representative Social Man is a mere fatiguing concert of forcibly received formulas and restraining rules, will in the true Social Man constitute a living and soul-delighting Harmony.

3. *Respect for individual character.*—This is necessarily connected with the former characteristic. This law of etiquette, to regard a man's peculiar views or habits, is expressed in this short formula: Do as you please. It is deemed highly illiberal in society to interfere with a person's modes of acting or thinking.

In the true Social Man every body will enjoy the highest freedom of intellectual and passional life; any variety of thought or mode of action may find a group, or division of a group, that will acknowledge and sanction it.

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4. *Reverence for women.*—The degree of homage which woman enjoys in society, provided it be a pure and disinterested homage, may be considered as a sure sign of social refinement. It may be laid down as a principle that a nation's rank in social cultivation is determined by the reverence which woman enjoys among the nation generally. In this respect, the Americans are certainly in advance of all other nations. In some parts of Germany the women are mere drudging brutes; in England they are even worse than brutes, and in many parts of France, in both the manufacturing and agricultural districts, the women are reduced to a state of lamentable and vice-begetting destitution. Generally, however, the mass of the French people have a good deal of regard for women.

The homage which men generally pay the other sex in society, may, in many instances, be a mere lust; but it nevertheless originates in the nature of Divine Order. Woman, as has been shown over and over again, typifies the Passional, man, on the contrary, the Intellectual Principle. In the true Social Man the Intellectual Principle is made subservient to the Passional, in this sense, that the former establishes for the latter the mode of manifesting itself in all its fulness and beautiful harmony. It may also be said that, in proportion as the generality of women are pretty or beautiful in a country, the people of that country are advanced in social progress. And here again America takes the lead. Physical beauty, when it is a general characteristic of the mass of women in a country, may be considered as a test of that country's social cultivation. In particular cases, beautiful souls may be enshrouded in ugly bodies, and, vice versa, beautiful bodies may be inhabited by ugly souls; but generally speaking, in a nation, there is a correspondence between the outward and the inward man, and the appearance of the former may be considered as a tolerably fair test of the essence of the latter.

5. *Exaltation of talent.*—Any representative society feels honored by the presence of men of true genius. And the members of that society deem themselves bound, if they have no genuine talent themselves, at least to mimic it by so-called accomplishments. In countries where representative society is most highly developed, the period during which young people acquire accomplishments, which again are mere representatives or lifeless forms in most instances, is designated by a technical term; in France it is called "faire son éducation."

In the true Social Man, where the soul's life is permitted to expand from the first moment of the child's existence, where

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the incipient faculties shoot forth at once into a variety of forms of active development, all of which are true, beautiful and good, it is impossible to foretell to what an extent every human being will display genuine genius and talent.

6. *Glorification of industry.*—Every member of a representative society who enjoys an independent fortune, who is not obliged to attend to a business, commercial or otherwise, and who is not steeped in the enjoyment of mere sensual pleasures, is proud of possessing some mechanical talent. In Europe especially this may be witnessed in the very highest grades of representative society. Louis XVI. was a very distinguished blacksmith; the king of Naples delighted in catching fish, the late emperor of Austria in making sealing-wax. I have known many persons of the very highest society in both France and Germany, whose delight it was to exhibit specimens of their mechanical and artistical skill. One was a skilful binder, another a joiner, a third excelled in making wax-flowers; a fourth was an excellent turner; a fifth an admirable gardener; a sixth a cultivator of fruit.

As soon as our laboring classes shall be enabled to pursue their present avocations from love, whereas they are now chained to them by physical necessity, the contempt under which these classes are now groaning, will give place to unbounded respect, love and admiration.

7. *Unity of social usage.*—The usages of representative society in Civilization are the same in every country. The groundwork of those usages must necessarily be the same all over. The absolute ideas of beauty and goodness cannot be different in different countries. Whenever those ideas have been established and acted out, they must lead to results in social life, which may of course be different in different societies, but which must bear the same general resemblance to each other as men themselves do.

8. *Stability or conservatism.*—Every representative society and the representative Church are necessarily conservative. This conservatism is inherent in the nature of their destiny. How can a thing be a representative without being in itself fixed and unchangeable? A representative, so soon as it changes its form, ceases to be a representative. It then becomes a representative of something else; but as human society can ultimately only result in One True Social Man, and the Church upon Earth in One True Universal Church, they can only have one representative in Civilization. It is in this law that originates the tenacity with which a representative society and the representative Church cling to their established usages and rites. Every stage of social development has its representative society and its repre-

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sentative Church. Even among the savage tribes the ideas of Society and Church have assumed visible forms. From the very moment that these forms are constituted in the social life of a people, they become representatives of the Ultimate Social Man and the Ultimate Church, and their form becomes an exact measure of the intellectual and religious development which that people has attained. While the great body of the people is driving onward, impelled by the irresistible power of Destiny, its representative Society and Church remain stationary and even resist the social movement, simply because, in their character of representatives and occupying one extremity of the chain of human progress, they consider themselves as the embodiment of social and religious truth, and are necessarily stricken with blindness as to the possibility and providential necessity of progress. Hence it is that the representative Society and the representative Church are necessarily, that is, providentially indifferent to social progress, and look with a sort of dread even upon the most peaceful social doctrines when they are new, because they seem to have a tendency, were this ever so little true, to disturb the members of that representative Society and that representative Church in the tranquil enjoyment of their pleasures and advantages.

The difference which I have shown to exist between the destiny of the representative society and that of the great body of the people, explains the opposition which must necessarily exist between the members of society and the members of the people. He who is not in society is out of it, and he who is out of it is despised. Hence the oppression which the rich have constantly practised against the poor, and the hatred with which the poor have persecuted the rich, and which is not even extinguished in this country.

That the rich should oppress and despise the poor, and that the poor should hate the rich and should rebel against them, is natural from the fact of both being ignorant of their respective destinies. But let those who profess to be acquainted with universal principles, beware how they attack established rights, as has been too often the case, even on the part of Fourier's disciples; I trust I have shown them the injustice of such attacks. The rich are necessarily conservative, the poor are necessarily the moving power in social progress. The poor create the arts, perfect the sciences, work out the great and beautiful principles of liberty, of justice; they progressively fit themselves for the establishing and enjoying of social life amongst themselves; when they shall have succeeded in realizing it in

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future generations, labor will have become the watchword in fashionable society, the laborer will be glorified, and as the true man, as the true image of his Maker, Society will acknowledge him as its architect and its glory.

And the same will be the case with the representative Church. At present it wages a deadly war against its protesting rebels. Who is out of the Church, is damned. But those rebels work out the principles upon which the true living Church should be constituted. They split, and split again into divisions; they search and discuss; until finally, each having secured his own life, they shall all unite into one great Composite Unit in the name of universal peace and for the sake of individual liberty.

The component parts of a physiological or psychological unit must ever exist, and as I have abundantly shown, and shall yet show by and by, they exist in the case of Humanity. But they exist as mere representatives or shadows, as it were, of themselves. When the fulness of time shall have come, the shadows will give place to substances, and the various social classes and corporations, which now exist in seeming confusion, complaining of each other's pretensions, will then have worked out their legitimate, undisputed and permanent rank in the divine hierarchy of Society, and will then uphold and live by each other, with that love and childlike confidence which is the fitting characteristic of the regenerate angels of God.

The harmoniously combined enjoyment of all the elements of the affective passions, together with the various degrees of the development of the sensitive principle, constitutes the *Compound degree* of man's existence upon earth.

That this compound degree of man's existence has not yet been realized, is evident from an inspection of the results which have been indicated in the preceding paragraphs as the present existing results of the action of the passions. Those results are all imperfect, and most of them highly discordant.

In the Phalanx of the highest order that compound degree will be fully realized.

This is the natural place to speak of the results which the pivotal or focal passion "*Unityism*" has realized by its action upon each of the sensitive, affective and regulating passions; but before this is done I shall add a few brief, but necessary, and I trust sufficient remarks, in justification of some indications which Fourier has deemed expedient to make in regard to the probable continuance, in form though not in essence, of the results which the two elements of the passion "Love" have hitherto produced.

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Physiological experiments and observations have shown that an organized substance exists already in the germ with all its essential constituents; nothing is added thereto from without, but every thing developed from within by means of surrounding stimulating influences.

This fact is established beyond a doubt of the embryo-man.

Humanity being an organized entity, it necessarily comes under the same law; it must at all times have existed with all its constituent elements in a state of formation.

Hence the results of the action of the passions, which have been pointed out in the preceding paragraphs, must be permanent, since they are the results of a permanently and uniformly active principle.

Those results must always be the same in *quality*, though they may vary in regard to their *form*.

Thus the passion of tasting will always result in the formation of gastronomical compounds, or the cultivation of natural savors; but both the compounds and the savors may be improved from year to year.

Or the passion of touch will continually realize new modes of laying out and working the soil, or new styles of Architecture; but those results evidently vary in form from time to time.

The same may be said of the affective passions.

Friendship will always unite persons in business or character upon a footing of equality; Ambition will ever realize relations of inferiority and superiority. Familyism will never cease to enkindle in the hearts of parents the desire and the love of children; and Love will ever ultimate in the results by which it has hitherto manifested its sway over society.

Of these last results let us speak more in *particular*.

I have shown that the influence of the passion "Love" has affected mankind in *four different ways*.

By this influence I mean that influence which is recognised either *legally* or *morally*.

We have seen that

First, in some persons Love assumes a certain character of calm dignity, and that such persons pass through a state of preparation before they conclude a marriage.

Secondly, that some persons love wildly, impetuously, and that they marry as soon as the passion manifests itself.

Thirdly, that some love the material man or the material woman collectively, and

Fourthly, that some love from some indirect spiritual but noble motive, such as pity or gratitude.

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Will those results ever vary otherwise than in regard to their present form?

This is doubtful and even highly improbable, from the fact that they have ever been *essential* manifestations of the passion "Love," and may therefore be regarded as modes essentially inherent in the life of Humanity.

At any rate it is Fourier's opinion that those results will be permanent with respect to their quality, and will vary only with respect to their form.

Or, to use the language of Fourier, they will become *harmonic*, whereas they are now *subversive* both in character and ultimate consequences.

By which is to be understood, that members of the first of the above-named classes will no longer pass through their state of preparation from *necessity* but from *spontaneous* consent, nor will they remain in it from necessity, but only so long as it suits *their taste* and *temperament*.

That members of the second class will not expose themselves to *censure* or *want* by their impulsive obedience to the dictates of passion.

That members of the third class will love from *temperament* and *taste*, whereas in our present Society their love is *bought* and *sold* like the commonest commodities.

And lastly, that members of the fourth class will cease to be victims of their enthusiastic devotion, which they now are in the generality of cases, sometimes because they have not strength to continue beyond a certain time the sacrifice which they have made of their bodily and spiritual selves, and often, alas too often, because the man whom they supposed to be an angel, turns out to be a devil or a brute.

Fourier has endeavored to indicate the changes which these four distinct classes will undergo in the future *harmonic* state of Society.

He has shown that they will form four distinct *corporations*, each of them *constituted* and *organized* upon a basis which seems to be *logically* and therefore *necessarily* indicated by the regulating principle.

Fourier has designated these four corporations by the following terms:

Members of the first class are called *Vestales*, fem., *Vestels*, male.

Members of the second class are called *Damoiselles*, fem., *Damoiseaux*, m.

Members of the third class are called *Bayadères*, fem., *Bayaders*, m.

Members of the fourth class are called *Faquiresses*, fem., *Faquirs*, m.

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Strange to say, Fourier has been censured for having dared to analyze and to judge the movements of Humanity from the *historical*, that is, the *positive* point of view, and to consider the present manifestations of the life of Humanity as such characters of that life as are *essentially* and *universally* inherent in it.

This censure has especially been directed against that chapter of Fourier's great work, which contains very general indications of the transformation which the third of the above-mentioned corporations will undergo, and of the organization which it will probably assume.

It has been said that Fourier's object in drawing conclusions from present results relative to the future character of a Bayadère and the general usages and principles of that class, has been to consolidate immorality.

This is gratuitous and foolish slander. Fourier, this great analyzer of human nature and of the present collective manifestations of its principles, never advances a fact or a principle of organization on *speculative* grounds, but always agreeably to the admirable advice of Bacon: "Non arctandus est mundus ad angustias intellectus, sed expandendus est intellectus ad mundi imaginem recipiendam qualis invenitur,"—the world should not be forced into the narrow proportions of the intellect, but the intellect should expand for the purpose of receiving the image of the world *such as it is perceived.* Fourier contents himself with *accepting* as results of the essential life of Humanity, all those results which characterize that life in Civilization; but he accepts them *all*, and he discovers their reasonableness and their inherent capability of a gradual transformation from the subversive to the harmonic state, simply by tracing them to their primary cause, by examining the relations which they hold to each other and to their generating principle; and lastly, by determining by rigorous logical reasoning and calculation, the modifications which the spontaneous and exalted equilibration of the three elements of the regulating principle will cause those results to undergo. What a folly to assert that Fourier favors immorality, on account of his considering the present manifestations of the passion "Love" as *essential* indications of the diversified constitutive character of that principle, save the changes which those manifestations will undergo in proportion as the Social Order approximates to that harmonic state which Fourier has discovered as the Divine Social System, and where every power of human nature is developed in its fulness and converted to its highest and noblest use. Does he, who organizes a corporation like that of the Vestals, favor immorality? If there be those who do not appreciate the character of a Baya-

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dère, why do they not take it for granted that every woman will be a Vestal instead of a Bayadère? If they consider the character of a Bayadère as an immoral character, why do they not take it for granted that in an order of society *which is essentially based upon* the frank and enthusiastic practice of virtue and truth, inconstancy will cease to exist? Even now, when it is often almost impossible for woman to remain true to her impulsive love for a pure and honorable life, there are comparatively but very few women who enlist in the class of the Bayadères from temperament or taste; why should there be more, when public honors and an enviable independence invite every woman to the passionate practice of truth and uprightness? Surely it is not by the dictation of a human genius that the essence of woman's nature will be changed in the midst of all the external and internal conditions of liberty; if vice and crime result from misery and oppression, then virtue and exalted charity must arise from plenty and from freedom.

The actual necessity of the Bayadères is recognized by all civilized governments; they are protected by government in the exercise of their functions, and no functionary would accept an office on condition that he should pledge himself to the extirpation of that class. The usefulness of that class is recognized and advocated in the name of *a principle of order;* there seem to exist certain necessities of temperament and organization which that class is alone capable of satisfying; and it is the legitimate province of every social philosopher to determine, how far that class is necessary, and whether and how it is possible to constitute it on a basis of truth, justice, and honor. This is what Fourier has done, and for this legitimate exercise of his grasping and unfathomable intellect he has been slanderously and brutally assailed by his ignorant and hypercritical opponents.*

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* Even those who assert that Civilization is the ultimate of Social Order, and that things will always remain as they are, are hard upon Fourier for demonstrating the permanency and universal necessity of the *present* results of the passions, except that those results when they shall be *fully* developed and *constituted,* will be as beautiful and true as they now appear disgusting and false.

Why do some moralists ("mere barkers at the moon") pretend that Fourier means to organize the social disorder? When Fourier shows that there is disorder because the elements of social life are entangled in the cobwebs of speculative philosophy, and oppressed with the weight of antiquated and inefficient forms and regulations, what was he to do except to search and to discover the mode in which the present results of the life of Humanity should be secured the highest freedom of development? Freedom in its fulness is impossible in our present social order. Our various theories of freedom, free competition, free trade, free suffrage, are as yet

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Christianity has loudly proclaimed the coming redemption of that unfortunate portion of the female sex which we now designate by the most disgusting names. The acts of Christ cannot possibly typify mere evanescent events born of the moment, resulting from mere passing determinations of the will, having no higher scope than the temporary interest of the individual. Christ could not be divine, if his acts were to be finite like those of a finite being. His acts typify universal principles, and as such types they necessarily embrace the past, the present, and the future, and are therefore essentially *prophetic*. Christ, in redeeming the Magdalen, has redeemed her whole sisterhood. It remains for Christian science to show how that redemption will eventually manifest itself, how far the members of that sisterhood do now sin, and what transformations they will have to undergo for the purpose of not sinning any more.

It appears that at all times Humanity has been impressed with a belief that the Bayadères will not always be doomed to lead a life of wretchedness, and that redemption awaits them. The ballad in which Goethe has so exquisitely embodied that belief, bears testimony to the high destiny which is reserved for the Bayadères.

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mere abstractions, though those theories represent sacred and inalienable realities, and realities too which are panting for development, and which threaten revolution wherever that development is repressed. The object of true organization is the enhancement of individual liberty. Fourier has offered his plan of organizing society as the truly scientific, and, therefore, divine mode of realizing the highest liberty of all the elements of social life; this liberty is the condition of all Order, both in Nature and Society.

True liberty never realizes disorder; but *true* liberty is *boundless* and *universal*, like science. There is no freedom upon this earth so long as *Humanity* has not celebrated its emancipation from social and spiritual bondage. All our theories of freedom are far behind the realities which they are intended to accomplish. Nothing but liberty, the highest and most unbounded liberty, can *effectually* and *permanently* save Humanity from misery and oppression.

It has also been said that Fourier's philosophy is the philosophy of egotism; yea, a charitable Frenchman has called it "the code of the brute." This strange misapprehension of Fourier's doctrine also originates in an error of judgment. Fourier's philosophy is the *science* of liberty—that is, of *true, essential* liberty. True individual liberty is both a cause and a result of collective liberty. *One* individual cannot be free, and *the other* a slave; *both* are either freemen, or slaves—not equally so, but they are so in *principle* or *essence*. If I wish to be free, I must free my neighbor; my own freedom is dependent upon my neighbor's, and I enjoy the highest freedom *when social liberty has triumphed*. It is this great and divine principle *of mutual responsibility* which Fourier's conception of liberty implies. It is the true Christian freedom; a freedom which grows from universal growth, and perishes from the neighbor's ruin.

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A Bayadère receives the God of her religion under her roof. He inspires her with a holy love. In the morning she discovers that her lover has died. The funeral pile is erected, and the Bayadère is seen moving towards it, to rush amidst the flames that are to reduce the beloved corpse to ashes. In vain she is told that in her character as a Bayadère, she is exempt from the custom of perishing in the flames in honor of her dead lover; she is determined to do from love what other women do from duty. She rushes upon the burning pile, the God receives her in his arms and carries her up to Heaven.

ACTION OF THE PASSION "UNITYISM."

The action of Unityism upon the passions is twofold; it is both *direct* and *indirect*. Directly it acts upon each of the twelve passions, by impelling each into progressive development. Indirectly it acts in favor of itself through the regulating principle. This action of the regulating principle in favor of Unityism, is, in fact, *a reconstruction of that focal passion*. It is thus that Unityism becomes both a Cause and a Result. It is Cause in regard to its direct action; it is Result in regard to its indirect action through the regulating principle. This fact of Unityism being both Cause and Result, is also true in regard to God. God acts directly as a Creator; that is, he *causes* Creation to emanate from him in its infinite forms of organic and inorganic life; and indirectly he acts through ministering angels, spirits and men, in favor of himself, upon the infinite forms into which his life has expanded. By their instrumentality he re-makes or re-creates himself by recombining into a hierarchy of *types of unity* all such outward manifestations of the Divine Life, as are *naturally*, that is, *analogically*, related to each other.*

* There are members of the Phalansterian School, who are apt to lose sight of this compound nature of Unityism, and who only admit that kind of Unityism which results from a scientific combination of the elements of Society into one harmonious Unity. But those who deny the existence of absolute Unityism, are forced to admit that an effect can exist without a cause. The solar ray, which Fourier considers as a type of Unityism, does not result from our seven colors, but our seven colors result from it. The Unityism typified by the solar ray, is an unitary type emanating directly from God; the unitary type which man is capable of producing by a recombination of the seven colors, is the *white color;* this white of human origin, were it ever so perfect, is yet infinitely different from the solar white, and this difference may generally indicate the immeasurable distance between the most perfect terrestrial harmonies and the harmonies that we are destined to enjoy in the abodes of heaven.

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Hence there are different degrees as well as different forms of Unityism.

Any state of equilibrium in the body, the mind or the soul, is a result, mode or form of Unityism.

These results or modes constitute a hierarchy or graduated Series from the Unityism of the individual to the Unityism of Humanity.

The man who appeases his appetite to his perfect satisfaction, realizes at that moment a state of unityism.

Or he who is filling his mind with intellectual delight, realizes another state of unityism.

He, at last, who enjoys the fulness of a pure passion, realizes a state of unityism which is still higher than those mentioned before.

Properly speaking, it is wrong to call those isolated states of equilibrium "states of unityism."

For while I am enjoying the full delight of sight, my ears may be stunned by discordant cries, which would certainly react unfavorably upon the former sense and disturb its harmonious existence.

Pursuing this course of argument we can show that the individual cannot realize a state of unityism, unless all his passional, intellectual, and physical energies are synchronously and integrally in equilibrium.

And we can also show that this integral equilibrium of the individual cannot exist except as a result of the universal harmony of the race.

And we can further show that this universal harmony of the race being realized, it will be sensibly perceived as a note in the harmony of heaven.

And that God will be passionately and universally recognized as its Creator, Preserver, and Leader.

And that each creature will vibrate with divine harmony.

And that out of the bosom of God will unceasingly flow peace and love into every soul,

And that every soul will feel that it belongs to God, that it is reunited with God, according to the measure of its life.

And that then there will be *Religion* in *Truth* and *Fulness*, AND NOT TILL THEN.

At that period all things will be done *in*, *through*, and *for God*.

God will rule.

And all the thoughts and actions of Humanity will be a great offering to his eternal Love and Wisdom.

And Humanity will form *One Church*.

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And in that Church any one who knows how to teach wisdom, or practical uses, will be a consecrated priest.

His priesthood will be eminent in proportion to his wisdom and his love.

And the Omniarch of the Globe will be the High-Priest of God,

Because he will be the highest terrestrial type of Divine Love and Wisdom.

And that Church will be constituted of the infinite determinations of the soul's life.

For every work of man will be an act of worship.

But those works will only constitute indirect bonds of union between Humanity and God.

There will be periods when Humanity will offer itself up to God,

And will declare its life to be his, and its works to be his.

And this *direct* worship will be one over the Globe.

For it will be an offering up to God of all the forms of beauty which Humanity has realized upon earth.

The spirit of that offering must universally be the same.

It cannot be different,

For it is *Reason* with all the results of its activity that offers itself up to God.

And in essence *Reason is One* as human nature is *One*.

Until the universal harmony of the race is realized, our various modes of worship will be mere *attempts at religion*, mere imperfect modes by which the soul manifests its desire of being united with God. But those modes of worship are for the most part mere external forms that leave the soul in a state of indifference. This indifference results from the indifference which we feel for the minister, priest or preacher. Confirmation, Baptism, the Lord's Supper, Confession, are all dead forms of worship; only the priest who loves and is beloved, can give them life.

How can a soul darkened with anguish, disburden itself into a soul that it cannot implicitly rely upon? Confession cannot alleviate my soul, unless I feel that the soul to which I have confessed loves me. Then, and only then, will the sin which I have committed, cease to be a burden for me. That sin oppressed me because I had the consciousness of having committed it; it does not oppress me any longer, because it rests upon another soul's love for me; that love has received it into itself and does so in peace, because my sin is not its offspring. But the soul to which I confess, must

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have power to *receive* my confession and my repentance; and I must *feel* that that soul possesses that power and loves me enough to use it in my favor. Then only is Confession a saving act; otherwise it is a delusive form, a mockery that begets false tranquillity of mind, and often results in redoubled crime.

Even prayer has become a mere external act. Our customary morning and evening prayers are deeds perpetrated by the lips and leaving the heart indifferent. One great reason why we go to church, is, to go there for example's sake.

Internal prayers, outpourings of the soul into the bosom of God, passionate manifestations of the deep and earnest cravings of the soul to be reunited with its Maker, exist only in a few instances.

The highest form of Unityism has always been designated by the term Religion, though by Religion we have heretofore simply understood a renouncing of the world and the devil in favor of heaven. It has for a long time been questioned by many, and is questioned at this moment, whether Religion is an active principle, a cause, or whether it is simply a result or even a mere idea. I have shown that it is both cause and result; it is the ultimate result of its own action.

The present results of the passion "Unityism" by means of the regulating principle, have been pointed out. Let us now examine historically its direct results upon each of the twelve passions.

In this examination I shall not transcend the boundaries of Civilization, as this Social Order is the only one in which we discover an indication of *all* the results of the Passional Principle.

ACTION OF UNITYISM UPON THE SENSITIVE PASSIONS.

1° *Upon Sight.* The simple degree, the natural colors, is chiefly developed in England, Holland, Germany, and Italy; the compound degree, or the various modes of painting, in Italy, Germany, France, and the United States.

2° *Upon Smell.* Natural aromas are especially cultivated in England, Italy, Germany, and France; compound aromas in Germany, especially since the discoveries of Liebig.

3° *Upon Taste.* Natural savors are most universally and most carefully cultivated in Germany. Both in variety and taste the cultivation of fruit in Germany exceeds that of any

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other country; with the exception of a few varieties of plums, which are very delicately reared in France. The compound degree is most perfect in France. French cookery and French cooks travel all over the civilized world.

4° *Upon Hearing.* The simple degree, Melody, is beautifully cultivated in Italy, Germany, and France; the compound degree, Harmony, is chiefly developed in Germany. Musical science is most deeply expounded in Germany, and Germany has produced the greatest composers.

5° *Upon Toüch.* This action may be distinguished into four distinct results:

1. *Simple-Simple,* or one man inhabiting a little patch of land in perfect isolation from all other human beings. The action of Unityism upon Touch has realized such hermits at all times and among all nations who have found it impossible to enjoy peace, except by this perfect separation from the world. History tells even of anchorites who spent their lives on the tops of pillars.

2. *Compound-Simple.* In respect to this result England takes the lead; there we have the soil divided into large tracts, each of them beautifully cultivated, and belonging to a single family.

3. *Simple-Compound.* This result we chiefly discover in France, where the soil is cut up in three millions of patches, and divided among three millions of owners.

4. *Compound-Compound.* This result has not yet been worked out; it indicates a number of individual properties, and their owners associated according to one great principle of order; this highest result of the action of Unityism upon Touch was first scientifically determined by Fourier; he designates it by the term "bi-compound or super-compound degree."

Unityism has extended its action upon the sensitive principle over only a small portion of the earth's surface. It has as yet left the greatest portion of the globe and its inhabitants in a state of misery and degradation.

ACTION OF UNITYISM UPON THE AFFECTIVE PASSIONS.

1° *Upon Friendship.* It has realized an idea of political equality among the citizens of some countries, especially those of France and the United States.

2° *Upon Ambition.* It has constituted political hierarchies, some of them formed, preserved, and developed by the will of one man, without reference to the desires of its members; others regulated by the will of one man with reference to the

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desires of its members; others again regulated by the will of its members, which they express in public meetings held for that especial purpose at regular periods.

3° *Upon Love.* In theory it has realized monogamy, or legalized permanency of simple love among the greater number; and polygamy, or voluntary alternation of love among a few exceptional characters.

4° *Upon Familism.* It has worked out the family as a legally recognized development of a legally married couple; in the family of Civilization the wife and children enjoy certain rights which are guaranteed to them by Society; in the savage, patriarchal, and barbaric states, women and children enjoy no other rights, except such as are conceded to them by the master of the household.

ACTION OF UNITYISM UPON THE REGULATING PRINCIPLE.

1° *Upon the Alternating Principle.* It has realized a certain distinctness of the individual; among the lower classes this distinctness is especially discernible in *manners* and *tone*, which exist there in the natural degree or simple degree; among the higher classes it exists especially in respect to personal property, and more especially the things of toilet. Exclusiveness in regard to one's wearing apparel, and the other articles of a person's toilet-table, indicate a high degree of refinement; it is in the alternating principle that this exclusiveness originates.

2° *Upon the Antagonizing Principle.* It has realized freedom of opposition in industrial pursuits; this freedom of opposition, which we designate by the name of *free competition*, realizes in Civilization a sort of industrial warfare, for this reason, that the exalting or combining principle, which is the natural counterbalancing power of the antagonizing, has not yet succeeded in working out its full influence in Society; the opposing interests are left a prey to the fiercest bitterness of contest, the result of which is, on the one hand, the aggrandizement of a few, and the precarious livelihood of the many; but, on the other, the realization of a certain practical understanding, which seems to be necessary to the conquest of freedom from speculative theories, and to the reception of a great and universal action of the exalting principle. The antagonizing principle is the soul of liberty; its highest development in Civilization is the doctrine of Free Trade. Free Trade, in all the fulness of reality, would be a very grand and beautiful manifestation of the antagonizing principle among men.

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There are some, even among the advocates of Association, who consider the doctrine of Free Trade as a pernicious doctrine. Such friends of our cause are certainly not acquainted with the mechanism of the passions. They forget that there is an irresistible tendency inherent in the passions *to expand*, and that the only way to convert them to the highest use, is *to regulate that expansion*. Protective Tariffs do not regulate; they *repress*, they *oppress*, and by this oppression they produce misery, ignorance, and brutish selfishness. There are some among the advocates of Protection who advocate it as a principle of order, as an arrangement of permanent and essential necessity: they are undoubtedly right as regards the abstract principle, but they err in the mode which they propose to secure protection. If a man wants to establish a manufacture, he ought, in the first place, to make himself acquainted with the maximum of perfection obtained in that branch, and secure success to his enterprise by manufacturing a still better or more useful article; a branch of industry which cannot protect itself against superior competition, has no right to claim protection from abroad. There are others who consider Protection as an expedient measure to favor national growth; and they promise to give up Protection so soon as the other nations are willing to do the same. But this argument amounts simply to this: that one man cannot be honest, except all are, or one man cannot act like a brother towards men, except they all return the feeling. What constitutes the superior character of a man or a nation, if not that they take the lead in the exalted practice of truly Christian devotedness to the public good? Some months ago, a few Baltimore and Boston merchants sent a cargo of beef to Havre, which might have been sold to the French peasants at from five to six cents a pound. But on the representation of a few wholesale cattle-traders, who feed on the necessities and the misery of the public, the government interdicted the discharge and sale of the meat, and the French people are forced, for the benefit of a few usurers, to pay eighteen cents a pound for meat which they might buy at the much inferior price of a sixpence. Only the rich eat meat in France, the middling classes eat meat of a common kind, and the poor, who constitute the largest number, either eat no meat at all, or only very seldom, and then so ordinary, tough and unwholesome, that it is much more conducive to disease than to health. This is Protection with a vengeance. What shall we say of a system that produces such horrible results; that deals out starvation in the midst of abundance, shuts out nation from nation, city from city, and, if carried to an extreme development, would realize the beautiful conception of Hobbes, "*that man is to man a wolf?*"

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3° *Upon the Exalting Principle.* This principle, which a high development of the Antagonizing Principle infallibly calls into beautiful and vigorous life, has realized some great results in modern times. Our vast and splendid communications between nations and continents, are owing to the action of that principle. The exalting principle is the natural counterbalancing power to the antagonizing principle. This latter principle cannot be regulated by repressive measures; it is the railroads, the legions of merchant vessels, the German Customs-Union, and similar results of the exalting principle, which are natural counterpoises to the effects of the antagonizing principle. Such results regulate this principle *by development*, which is the natural or divine mode of regulation. As repressed trade is the Cerberus of Slavery, so is *Free Trade the watchword of Universal Liberty*, and I take it upon myself to add, of *Universal Order*. Free Trade will work our railroads and canals; it will humanize mankind; and it will direct their genius towards the invention and construction of agricultural machines, and secure to Agriculture a position, exalted above all others, in the hierarchy of industrial pursuits.

COMPOUND TYPES OF UNITYISM.

I have shown the results of the action of Unityism upon each of the three forms of the Regulating Principle. Let us now examine the results which typify Unityism itself in our present system of society.

These compound types of Unityism are,

1° The Army; the direct-pivot, constant and certain.

2° Fashion; the counter-pivot, changing and uncertain.

In the Army we see the Regulating Principle personified:

1° The Alternating Principle in the division into corps, divisions, brigades, regiments, etc.

2° The Antagonizing Principle in the animated and permanent rivalry existing between the various divisions of the same arms, and the different kinds of arms of the army.

3° The Exalting Principle in the conscientious and enthusiastic firmness with which the different divisions of the Army unite against the external enemy, and defend their military organization.

Wherever there is an army, it rules; at least, it is the instrument of the ruling authorities; even in countries like this, it rules in the last resort, whenever the common law is insufficient.

In Fashion we see again the Regulating Principle embodied:

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1° The Alternating Principle in the periodical changes of dress, etc.

2° The Antagonizing Principle in the power inherent in Fashion to enkindle a desire in the hearts of its votaries, of being dressed according *to the latest fashion*.

3° The Exalting Principle in the irresistible enthusiasm with which the dictates of Fashion are obeyed.

Fashion is the Progressing, the Army the Stationary Principle of society. All social changes must be measured by and are proportionate to the organic or essential changes which take place in the Army. Where the Army is least permanent and most effectually counterbalanced, there is the greatest quantity of social progress. Hence there may be more social progress in a Monarchy than a Republic. This applies to the Army of Prussia. In Prussia the power of the Army is equipoised by the following influences:

1° Every citizen is bound to be a soldier in the regular line.

2° The time of the regular service lasts only three years.

3° Even if the Army were willing to be the instrument of the king's power, yet it cannot be supposed that the Army would ever fight *against the nation*, for the simple reason that the nation contains its nearest and dearest relatives.

4° But suppose that the army should declare itself willing to fight against the nation, there is a material impossibility that it should succeed. When the time of the regular service has expired, each soldier enters the national guard, and periodically returns for three or four weeks to the practice of arms. It is against this guard, composed of well drilled soldiers and three times superior in numbers, that the Army would have to fight in case the national will should break forth in active rebellion against the power of government. The result of such an unequal struggle can hardly be questioned.

The Prussian Army, though it is perhaps the best disciplined in Europe, is nevertheless the most effectually counterbalanced; it is for this reason that social progress among the European nations is most fundamentally and most safely organized in Prussia, and it is of the Prussian Army that I expect the first grand and well constituted impulse towards a social transformation.

Social Progress may also be measured by the development of the counter-pivot "*Fashion*."

Social Progress, as far as it depends upon fashion, is most universal in that country where fashion is most generally obeyed. That country is the Republic of the United States.

Prussia and the United States lead off in social progress,

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with this difference, that the social progress in Prussia is a compact movement forwards of *all the elements* of the Regulating Principle, viz., the Army; whereas in the United States the social progress consists in the successive development of one form of the Regulating Principle after the other; the Antagonizing Principle, as typified by Commerce, leading the way. I have already remarked that this principle is the soul of freedom, and all the progressive movements of society, which are of a *simple nature*, are effected by this principle detaching itself, as it were, from its co-members of the series, outwinging them, and preparing for them the means of a more elevated development.

It would be highly interesting to inquire into the particular destiny of each nation, and from a knowledge of that destiny, to arrive at a knowledge of the mode in which a country should co-operate in the accomplishment of the general destiny of the human race. I do not believe that the time has yet come when we can, with any great degree of scientific accuracy, determine those particular destinies; but on the strength of existing results we may lay it down as highly probable:

1° That England is destined to be the great manufacturing workshop of Humanity.

2° That such countries as the United States and Russia are to be great agricultural storehouses of the Globe.

3° That Prussia is destined to organize the great industrial armies of the Globe, and thus to constitute the very soul of the progress of Humanity.

The destiny of the United States cannot well be mistaken. Its territorial extent alone, its glorious prairies, are sufficient to indicate that destiny with convincing certainty. The destiny of that country, and I would say, the great, the truly glorious destiny of that country is agriculture; not the parcellated agriculture of civilization—for, in respect to this kind of cultivation, which Fourier terms "*simple agriculture*," many European countries are superior to the United States; but *agriculture* by means of machines, which the genius of manufactures is to furnish. A vast development of manufactures must necessarily precede, or rather is essential to the supremacy of agriculture. Manufactures typify the Understanding, agriculture represents the Passional or Social Principle. Hence there is the same relation between manufactures and agriculture as there is between the understanding and the passions. As the understanding has to organize the conditions in which the passions can alone beautifully and freely expand, so must manufactures prepare the condition of the free and exalted de-

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velopment of agriculture. By agriculture I mean the culture of every produce of the soil; cotton, rice, corn, wood, etc.

France and Germany, including Switzerland and Italy, may be considered the heart of Humanity. The British and the Russian empires, typify the lungs; Denmark, the neck; Sweden and Norway, the head, separated into its two halves by the Kiœlen. The Netherlands and Old Prussia, seem to represent the two auricles. The Mediterranean might be considered as the diaphragm; America would typify the back, with the Cordilleras as the dorsal spine. The extremities being adjoined to the essential or vital parts of the system for the purpose of assisting them in carrying out the determinations of the vital principle, typify four pivotal powers by means of which our globe and the other celestial bodies perform their organic functions.

Considering the circulation of the blood as a type of commerce, the venous circulation must necessarily typify the commerce of manufacturing, and the arterial circulation the commerce of agricultural produce. The nerves, with their numberless ramifications, typify the free circulation of thought.

The analogy which I have supposed to exist between the individual and the collective man, affords the means of accounting for many historical phenomena which we otherwise are inclined to condemn as monstrous and useless, of judging leading political doctrines according to their true value, and of indicating, more or less speculatively of course, the respective destinies of nations.

Why was it that Swedenborg should have been born in Sweden? The sublimest tendencies of the soul having their organs on the top of the head, it was necessary that the architect of practical Christianity should have been born in the country which typifies the head.

Why should the French manifest so frequently and so intensely a desire to invade Germany? Because in the unborn fetus—and Humanity is not yet born, that is, constituted—the blood, instead of being sent from the right ventricle to the left by means of the pulmonary artery, rushes through the foramen ovale *directly* from the right ventricle into the adjoining left. In proportion as that desire of invading Germany is yielding to a positive desire on the part of the French people, to maintain and cultivate peaceful relations with that country, there is positive social progress, at least so far as France is concerned. The invasion of Germany by the French being a phenomenon of fetal circulation—in other words, a phenomenon of social subversion—those who at pre-

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sent advocate the propriety of such an invasion, advocate the continuance of the fetal life of Humanity, and cannot therefore be considered as men of exalted tendencies and organizers of social growth. Hence the political tendencies of M. Thiers and the republican party in France, are at the present stage of the development of Humanity, utterly subversive.

If we consider the genius of Napoleon, from the standing-point which I have indicated in the preceding lines, we must acknowledge that there is in that genius less talent for progressive organization than would at first sight be supposed in the presence of that tumultuous clang of arms which Napoleon caused to continue for upwards of twenty years. His invasion into Germany, is a fact which completely belongs to the fetal circulation of Humanity. His invasion into Russia is a *doubly* subversive act. In the circulation of the full-born man, the venous blood is conducted to the right lobe of the lungs by the pulmonary artery ;* after it has become decarbonized by means of the atmospheric oxygen contained in the pulmonary cells, it is poured into the left auricle through the four pulmonary veins, whence it passes into the left ventricle; but in the fetal circulation, as well as in the circulation of the full-born man, the left auricle is closed against the left ventricle by the mitral valve, and the blood which the right ventricle in the fetus transmits to the left through the foramen ovale, thence passes into the aorta-auricle, from which it is sent into the system. The compoundly subversive character of Napoleon's invasion into Russia consists in this, that the invasion is in the first place a phenomenon of fetal circulation, which constitutes its first condition of subversion; and secondly, that it was a forcible entrance into the left lobe of the lungs through the mitral valve, which is contrary to order both in the circulation of the fetus, and that of the full-born man.

The entrance of Dumouriez into Holland is also greatly characteristic of subversion. In true circulation the right ventricle receives its blood from the right auricle, but in no instance does the right ventricle discharge its contents into the right auricle, which is carefully closed against the right ventricle by the *tricuspid valves ;* the right ventricle has to break in these valves, in order to effect a passage into the auricle.

* To the reader, not acquainted with Anatomy, I beg leave to observe, that the veins generally contain *venous* blood of a modena red; and the arteries, arterial blood of a scarlet red. The pulmonary artery and the pulmonary veins are excepted from this rule; the former containing venous, and the latter arterial blood.

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The only attempt at a great movement of social progress, which we find recorded in the history of Napoleon, was his contemplated invasion into England. If that movement had been accomplished, it would have been accomplished subversively, but still it would have been a movement agreeable to Destiny, at least in its general character.

The invasions of England into France were highly subversive, because in true circulation, England should receive venous blood from France, as the right lobe of the lungs receives the blood from the right ventricle through the pulmonary artery; there is no passage from the right lungs into the heart, except through the pulmonary artery which is closed against the lungs by the sigmoid valves. The re-action of that doubly subversive movement on the part of England against France, has manifested itself for centuries in the deadly hatred of the French against the English.

The Germans, as a people, have never manifested a desire to invade France. Destiny has reserved for the Germans the solution of the grandest problems of social organization; this is one reason why the Germans have never desired either to invade France or Russia. And then there is no circulation whatever from the left to the right ventricle. In fetal life the blood flows from the right ventricle into the left through the foramen ovale, and is thence sent into the system through the aorta; in the circulation of the full-born man the foramen ovale is entirely closed.

The frequent invasions of the German emperors into Italy cannot be considered as indications of subversive tendencies inherent in the German character. Germany and Italy cannot be disunited. They together form the left ventricle, Italy typifying the apex of the heart. Germany has a hold upon Italy by means of the Kingdom of Lombardy; the union of those two countries must be realized; social progress in Europe may to a very great extent be measured by the progressive approximation of those two countries in religion, literature and science.

If it be true that Italy typifies the apex of the heart, it is also true that whatever opposes or retards the union of Italy and Germany, is in opposition to Destiny. The Austrian interference in the worldly affairs of the Pope, should therefore be resisted by Prussia and France. The government of the Pope makes it a principle to prevent Italy from accomplishing its destiny;* that government therefore should be suffered to

* This was written before the induction of the present Pontiff.

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fall. The protection which Austria extends to that government, is eminently subversive. France and Prussia, indeed the world, should unitedly resist that companionship; they are bound to do so.

The approximation of France and England to each other seems to be constantly increasing. The visit which the Queen of England, Victoria, has made to the King of the French, and the visit which Louis Philippe has paid his fair neighbor, are rejoicing signs of the coming fulfilment of Destiny. M. Guizot's attachment for England is also a proof that, however stationary he may be in regard to social progress from within, he is one of the leading organizers of social progress from without, or the transformation of national to social politics.

Judging the doctrine of a Protective Tariff, from the high standing-point of Social Anatomy, we feel bound to pronounce upon it an unqualified condemnation. During fetal life there is no venous circulation, because the lungs are in a complete state of inertness. So soon as the fetus is born into life, its venous circulation begins. The doctrine of a Protective Tariff aims at checking the venous circulation; hence it is a doctrine which originates in and continues fetal life, and which should now be abolished, if it were for no other reason than that we now know to a certainty that our thoughts and the results of our industry should circulate as freely through Humanity as the blood, both venous and arterial, circulates through the system.

Free trade will be the first grand move towards the realization of, and will in its turn be consolidated by, the political Unity of the human Race. That unity must first be accomplished before Social and Religious Unity can be thought of. The fetus cannot develop its own inherent life, so long as it is not politically, that is, externally, constituted or born. It is the same with Humanity. Humanity cannot realize its internal Unity, so long as the nations are not *politically united*. The *Spherical Congress* or *Diet* is to be the visible type of that Political Unity.

Let us now look at the circulation in the full-born man, and by that means try to indicate, of course, very generally, the relations which some of the most important countries of Europe are destined to hold to each other.

The blood being concentrated in the left ventricle, this ventricle contracts, and the column of blood pushing the semilunar valves before it, enters the aorta, and then is distributed through the system in four different directions: to the neck and head

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by the common carotid arteries, and their branches, the internal and external carotids; to both arms by the right and left subclavian; to the abdomen and the lower extremities by the abdominal aorta and its branches, the internal and external iliac arteries. From the ultimate terminations of the arteries the blood is received into the ultimate terminations of the veins by means of the capillaries. These veins, in proportion as they recede from the surface, unite to form larger veins, and finally to return all the blood to the right auricle through the *venæ cavæ*, superior and inferior, and *coronary vein*. From the right auricle the blood flows into the right ventricle, where it undergoes a violent shaking, a more perfect mixing,* and is distributed to the lungs by the pulmonary artery, to be returned to the left auricle and thence to the left ventricle as decarbonized blood, and to be then distributed through the system, as has been shown above. It may here be remarked that those arteries and veins anastomose so frequently that the circulation of the blood is still carried on after a ligature has been put upon the innominata; which is the first great arterial trunk given off by the aorta, and which itself gives origin to the right subclavian and the common carotid.

This makes it evident that Germany and Italy will, in the full-born man, exhibit the most beautiful passional harmonies. Art will there take up its chief abode; for the arterial blood and the soil typify passion; the venous blood and manufactures typify the understanding.

France will furnish the most beautiful examples of industrial organization, to which all the countries of the globe will become more or less tributary. England will imitate the industrial order of France, and ingraft it upon Russia, where industrial and agricultural organization will be first united, the former being instrumental in creating the latter. Russia will

* "When the blood has arrived at the heart, it is continually agitated, pressed and beaten by the motions of this organ; sometimes it flows back into the venæ cavæ, or precipitates itself into the auricle; again it passes with rapidity into the ventricle, is forced back suddenly into the auricle, and returns immediately afterward into the ventricle; and again it penetrates into the pulmonary artery, and returns afterwards into the ventricle, undergoing at each displacement a violent agitation. Agitated and pressed in this manner with such prodigious force, the blood must undergo an intimate admixture of its constituent parts during the time it remains in the cavities of the heart and pulmonary artery. The chyle and lymph which the subclavian vein receives, must be distributed equally in the blood of the two venæ cavæ. These two kinds of blood must also be compounded and completely united."

The violent and thorough agitation which the blood receives in the right ventricle, points to the special destiny which France has to accomplish. It is destined to be the fountain-head of the science of Gastronomy.

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pour the results of its industrial and agricultural activity into Germany and Italy, whence they will be circulated through Humanity under the direction of Prussia.

Prussia has ever bravely and indefatigably marched towards her destiny. No other country has ever manifested such strong powers of organization. In the space of a hundred years, Prussia has raised itself from a small province to the rank of the best organized monarchy of the world. In 1763 it compelled Europe to acknowledge its character as a kingdom of the first order; crushed by Napoleon in 1806, it arose again like a phenix from its ashes, was chiefly instrumental in the final overthrow of its destroyer, and has realized the two most splendid modes of political and social organization of this century, the military organization as proposed by the illustrious Stein, and the present Customs-Union.

Germany is destined to become a type for America in regard to industrial and passional organization; commercial treaties between the German Customs-Union and America are therefore eminently proper in principle, and may be considered as a desirable step of social progress.

Denmark is destined to live of the life that Germany will impart to it.

Sweden and Norway will lead an eminently spiritual existence; they will regulate the religious unity of Humanity. Through Scandinavia the earth will be in direct communion with heaven.

It is to Scandinavia that England will have to look for her salvation in the present crisis of her existence. Russia too, typifying the left lobe of the lungs, will derive from Sweden the power of being regenerated both as respects Religion and Science. All this may be shown from analogy. In the full-born man the lungs derive their power of vitality from the brains through the *pneumo-gastric nerves*, which constitute the eighth pair, or the nerves of respiration. A section of these nerves in the neck above or below the thyroid gland is inevitably followed by death. The lips of the glottis approximate so closely to each other, that the air is incapable of penetrating into the larynx, and death either ensues instantaneously or at the end of three or four days. In this case, when the section of the eighth pair is not followed by such a constriction of the larynx as to cause instantaneous death, other phenomena are developed which unavoidably result in death. "Respiration," says Magendie, "is at first constrained, the motion of inspiration is more extensive and frequent, and the animal seems to pay a particular attention to it; he is not inclined to move, is evidently fatigued by exertion, and will often preserve a per-

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fect state of repose. The formation of arterial blood is not prevented for a short time after the operation; but soon, the second day for example, the laborious respiration increases, and the efforts in inspiration become greater. The arterial blood has no longer the vermilion tint which is peculiar to it; it becomes deeper colored, and its temperature diminished; at last all these symptoms increase; respiration can only be effected by the action of all the inspiratory muscles; the arterial blood becomes of a dull red, and similar to venous blood; the arteries containing but little of it, a chilliness becomes manifest, and the animal soon dies. On opening the chest, we find the bronchiæ, and sometimes the trachea itself, filled with a frothy fluid, sometimes bloody; the tissue of the lungs is engorged and swollen; the ramifications, and even the trunk of the pulmonary artery, are distended with blood of nearly a black color; there is likewise found a considerable effusion of serosity, or even of blood, into the parenchyma of the lungs. On the other hand, experiments show that, in proportion as this series of phenomena becomes developed, the animals consume less oxygen, and form a less quantity of carbonic acid. It has been supposed, with reason, that in this case the animals perish because respiration cannot be performed, the structure of the lungs being so altered, that the inspired air cannot arrive at the air-cells."

England is at present in a state bordering on the one here described, and can only be relieved and finally permanently saved by the action of the pneumo-gastric nerve. England will receive this action from Sweden. The spiritual doctrines of Swedenborg, as applied to life by Charles Fourier, will save England and Russia. In Germany and Italy, the doctrines of Swedenborg and Fourier will be acknowledged last, and when acknowledged, will then and there show their most glorious results.

I do not mean by this that there are not many minds in those countries who will be, and are already now deeply engaged in investigating the doctrines of those great men; I simply mean to say that public opinion will be the slowest in those countries to acknowledge the truth of those doctrines, and that, after their reception in Germany, they will be fully and universally received in this country.

Until the various countries of the Globe are prepared to realize the position which Destiny has marked out for them, they are bound to *support* each other in the same sense as the various parts of the system support each other in the fetus. And first of all, as in the fetus the lungs are supported by the posterior wall of the thorax, and the heart by the lungs, so should now, in the fetal life of Humanity, England and Russia

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on one, and America on the other side, and Germany, France and Italy on one, and England, Russia and America on the other side, support each other by a free and full exchange of the results of their productive powers.

Some of Fourier's disciples, in this country and in Europe, condemn the sympathy which political questions of great public interest, such as free trade, currency, etc., may excite. Phalansterians cannot be the champions of the politics of division, but they must be naturally led, both by feeling and principle, to construct the *social* or *synthetic* politics, which is essentially the domain of the school of Fourier.

The time has now come when the principle of Protestantism should be introduced into that school. I invite the Phalansterians to criticise each other with manly and generous frankness; they never can arrive at scientific unity, unless that dignified and benevolent criticism is resorted to. There is even much in Fourier that is evidently liable to criticism. Fourier constantly impresses upon his disciples the importance of studying the law of the contact of extremes. Fourier being a pivotal character, he must himself be a grand and striking illustration of that law; and, if we discover in his writings treasures of wisdom, we must there also meet touches of the absurd. Therefore, let us be true to the precept of the apostle: "Examine ye all things and hold on to what is good."

The error into which Fourier's disciples are occasionally falling, is one which Fourier condemns in the most explicit and absolute terms; it is the error which Fourier designates by the term "simplism." Because a *social* reform is needful, therefore they argue, that is the *only* thing needful, forgetting that the development of humanity is of a *compound*, and not *simple* nature; a development,

1° From without inwards, or political; and 2°, from within outwards, or social.

The former is *compressing* and *descending*, the latter *expanding* and *ascending*.

The political movement *forms* or gives a form to humanity, the social movement *forms* or gives a form to the individual.

The political movement is the movement of order, the social movement is that of liberty.

Those periods of the movement of humanity, when the social and the political movements work *against* each other, have been designated by Fourier as the *Subversive Periods;* those periods on the contrary, when those two movements will

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act in concert, so that the regulations of the political movement shall be formulas by which the social expresses its desires, are called by Fourier the *Harmonic Periods*.

The gradual approximation of the social and political movements, and *their ultimate union*, is the great work which humanity has to accomplish upon this globe.

That union is the Sabbath, the day of rest when all struggles and temptations shall end, when humanity shall be fully prepared to fill itself with the fulness of divine life.

The period of that union is the apogee of the movement of Humanity upon earth.

Then the Passional or Love-Principle will reign in all its beauty and power.

Then Humanity will be like unto a loving pair who forget themselves and the world around in the sweet embracings of their souls.

Then we shall no longer *desire* to have, because we *have*.

Then heaven will be married to earth, and our souls will live truly and fully in God, in the Infinite of Love and the Infinite of Wisdom.

The doctrine of "Indefinite Progress" implies that man will incessantly advance, not for the purpose of attaining the end of his journey, but for the purpose of progressing, that is, struggling and laboring; that doctrine leaves those periods of rest, which the weary traveller naturally longs for, out of consideration; it is, therefore, true only in its general expression, but false in its definitions.

In No. 8772 of the *Arcana*, Swedenborg indicates with beautiful precision the difference between the regenerating and the regenerate man. The regenerating man is first reformed in the understanding which acquires the truths of God and makes them acceptable to the will. In proportion as the will has received them into itself, then they are reduced to practice in life. When the fulness of truth has been received, then the will is regenerate: it is the love of good from the Lord. In that state man does the good instinctively; he needs not inquire whether a thing is or is not good; he is not aware that any thing can be evil; all his thoughts are true, and all his actions are holy.

"Spiritual life," says Swedenborg in that paragraph, "is first acquired by knowing the truths which are of faith, afterwards by acknowledging them, and at length by believing them; when they are only known, they are then as it were in the door, when they are acknowledged they are then in the outer court, but when they are believed they are then in the bed-chamber,

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thus they go from the exteriors towards the interiors successively; in the interior man is the good, which continually flows-in from the Lord, and there conjoins itself with truths, and makes them to be faith and next to be charity; this good attracts truth to itself: for it is a desire to them, that by them it may procure to itself a quality, and thereby exist. When therefore those truths are conjoined to good, then man is regenerated, for then he no longer looks from truths at what is to be believed and what is to be done, but from good, because he is imbued with truths, and has them in himself, nor has he concern about truths from any other source than what he can see from his own good, and he sees continually more and more, for they are produced thence as offsprings from their parents, these offsprings are from the marriage of good and truth, such as is called the celestial marriage; the truths which are thence produced have in themselves good, because they are born from it; these enter good successively, and enlarge it, and perfect it, and this to eternity."

Is the political movement a mere idea, an abstraction, or is it a *dynamic force?*

Evidently it is a permanently and irresistibly acting force which has stained the face of Humanity with torrents of blood, and has harrowed its brow with the iron of oppression.

This force cannot be destroyed.

It is destined to *support* and to *contain* the life of Humanity, and it will work agreeably to its essence, until its purpose is *completely* attained.

This force therefore exercises an influence which must be respected; its dictates must be listened to.

To attempt to stop the exercise of its power, would be just as childish and absurd, as it is absurd on the part of politicians, not to be willing to take cognizance of the manifestations of the social force.

The political force is a force of *reaction, of resistance.*

That force is represented in the human system by the *peritoneum,* which contains the organs and viscera of the thorax and the abdomen.

The peritoneum is a shut sac, constantly and unyielding resisting the expansive force of the viscera contained within.

The peritoneum like the political force cannot be irritated, much less inflamed, without placing life in imminent jeopardy.

How then is progress effected?

If the political force be a force of resistance, it becomes still more resisting by its growth, but it cannot advance towards liberty.

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The social force must therefore be the truly progressing element.

There is progress whenever the social force succeeds in causing the political force to receive into its order the aspirations and tendencies of the former.

In this way the principles of universal suffrage, freedom of worship, speech, and civil profession, have been implanted in and are now protected by the political force.

This force being so highly inflammable, it behooves the friends of social progress that they should study its nature, and should investigate the mode in which it is most willing to receive the progressing influence of the social force.

As I have said above, all progress in Society is an ingrafting of the growth of the social principles *into the political order.*

This progress implies necessarily and scientifically a threefold action of regulation:

1° The realization of order by means of the regulating principle inherent in the passions.

2° The realization of order by means of the progressive regeneration of the understanding.

3° The realization of order by means of the protecting power of the political principle.

This threefold action of regulation is analogically indicated by the serous membranes of the human system:

1° The *pericardium*, which encloses and supports the heart; type of the Passional Principle. It is supported by

2° The *pleura*, which contains and supports the viscera of the thorax,—the lungs, type of the understanding, enclosing the heart within the two lobes;—it is supported by

3° The *peritoneum*, which contains and supports the viscera of both the thorax and abdomen.

From this threefold action of regulation, as exhibited in the organism and indicated by reason, we gather a certain indication of the direction which the efforts of social reformers should take. They should be directed

1° Towards the realization of an illustrative maximum of passional harmony with the social elements existing at the present moment.

2° Towards the universal regeneration and the approximative union of natural and spiritual science.*

* This spiritual regeneration is a compound progress; it implies criticism and teaching, analysis and synthesis. Before man can receive truths, it is necessary that he should be made aware of his errors. This is shown in No. 653 of the *Arcana*: "When falses are separated, and as it were

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3° Towards the consolidation of the political or external order, by ingrafting upon it passional and scientific truth.

Swedenborg illustrates in various ways and with much beauty the action of the External and the Internal Principles upon each other, and the necessity of harmonizing their influences.

He says, No. 5081 of the *Heavenly Arcana*, that

"Man is born into no science, still less into any intelligence and wisdom, but only into the faculty of receiving and imbuing those things; this is effected by a two-fold way, viz.: by an internal way and by an external way; by the internal way the divine principle flows in, by the external the worldly principle flows in, and these principles meet together in man within."

This paragraph clearly shows that evil comes from the External, not from the Internal Man; for through the Internal flows in the Divine, which cannot of itself cause evil.

When the disciples of Fourier assert that the evil which man commits and by which he is oppressed, results from the Social Form, they mean precisely the same thing as Swedenborg, when he says that evil flows in through the worldly principle, in other words, through the evil influences which the present organization of society engenders. "The marriage of Good and Truth flows in through Heaven; *the marriage of Evil and the False, through the World,*"—(that is, through the World with its present form or mechanism.)—No. 436 of *Conj. Love.*

Swedenborg says that the External or the Worldly, and the Internal or the Heavenly Principles meet together in man within; but they meet as enemies, whereas they should meet in friendly agreement. It has been said above that it is man's destiny to bring about this union, and that it can only be realized by the voluntary concession of every human being.

In No. 181 of *Divine Providence* we find another proof of

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dispersed, by combats, then man is prepared and rendered meet to receive the truths of faith; for so long as falses have dominion, it is impossible he should receive the truths of faith, inasmuch as the principles of what is false oppose such reception: when he is thus prepared and rendered meet to receive the truths of faith, then, and not before, celestial seeds may be sown in him, which are the seeds of charity; these seeds cannot be sown in ground where falses prevail, but where truths prevail: thus it is with the reformation or regeneration of the Spiritual Man."

The criticism above alluded to, does not mean assaulting a man's convictions or belief.

Whatever conviction or belief is tolerated by society, must, in its essence, be true. Just criticism consists in developing that essential truth; that kind of criticism springs from the perception and love of Universal Truth.

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the necessity in which man is placed to dispose the External Order agreeably to the Internal Order which God arranges and rules:

"As man disposes Externals, the Lord disposes Internals; of consequence, differently if man of himself disposes Externals, than if he disposes them of the Lord, and at the same time as of himself."

In No. 180 of *Divine Providence*, the power of the External Man is beautifully illustrated from the arrangement of the human system:

"As the External acts or is acted upon, the Internals also act or are acted upon, for there is a perpetual confasciculation of the whole. Only take in the body some common covering, as for example the pleura, which is the common covering of the breast, or of the heart and lungs, and examine it with an anatomical eye, or, if you have not made this your particular study, consult anatomists, and they will tell you, that this common covering, by various circumvolutions, and afterwards by exsertions or derivations from itself, finer and finer, enters into the inmost substance of the lungs, even to the smallest bronchial ramifications, and into the follicles themselves, which are the beginnings of the lungs: Not to mention its progression afterwards by the trachea to the larynx towards the tongue; from which it is evident, that there is a perpetual connexion of the Outmost with the Inmost, wherefore as the Outmost acts or is acted upon, so also the Interiors from the Inmost or Intimates act or are acted upon."

And in No. 119 of the same work Swedenborg positively asserts that all spiritual regeneration is absolutely impossible so long as the Ultimates, that is, the External Man, have not been purified from their evil influences.

"The Lord cannot purify man from concupiscences of Evil until man removes Evil as from himself; for there are evils in the External Man and concupiscences of Evil in the Internal, and they cohere together like the roots of a tree to their trunk: wherefore, unless the Evils are removed, there is no aperture; for they obstruct and shut the door, which cannot be opened by the Lord but by means of man: When man so opens the door as from himself, then the Lord at the same time extirpates concupiscences. The reason also is, because the Lord acts upon the inmost of man, and from the inmost upon its consequents to the ultimates, and in the ultimates the man is altogether; so long, therefore, as the ultimates are kept shut by the man himself, there cannot any purification be effected by the Lord."

From No. 172 of *Divine Love* we perceive that the political order, which is an ultimate end, has the power to react, which may become a great causative power and must therefore be carefully and correctly estimated.

"All effects which are called ultimate ends, become anew

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first ends in a continual series from the first, which is the Lord the creator, to the last, which is the conjunction of man with him. That all ultimate ends become anew first ends, is evident from hence that there does not exist any thing so inert and dead, but there is some efficiency in it; even from sand there exhales such a principle, as contributes assistance in producing something, and therefore in effecting something."

In No. 45 of the *Athanasian Creed,* Swedenborg gives the following beautiful illustration of the External and the Internal Principles and their action upon each other:

"The sensories of the body are only recipient and percipient as from themselves; the sensory of sight, which is the eye, sees objects out of itself, as if it were at them, when yet the rays of light convey, with the wings of ether, their forms and colors to the eye, which forms, being perceived in the eye, are examined by the internal sight, which is called the understanding, and according to their quality are distinguished and known. The sensory of hearing, in like manner, perceives sounds, whether they be voices or modulations, from the place whence they flow, as if it were there, when yet the sounds flow in from without, sometimes from a great distance. The sensory of taste, also, is excited by the eatables which are conveyed to the tongue from without. The sensory of touch has no sensation unless it be touched. These five sensories of the body, by virtue of an influx from within, are sensible of those things which flow in from without; the influx from within is from the spiritual world, and the influx from without is from the natural world."

The peace of the internal influx depends upon the quality of the external. Bad eatables will always taste badly, even if taste were ever so refined; discordant sounds can never excite a sensation of harmony; ugly colors can never appear beautiful to the sight.

This compound action of two principles, one acting from the periphery to the centre, and the other from the centre to the periphery, is illustrated in the human organization, 1° by the double circulation of the venous and the arterial blood, and 2° by the nerves of the cerebro-spinal system, one portion of them being nerves of sensation, and transmitting to the encephalon the impressions received from external objects; and the other portion being nerves of motion, transmitting to the muscles the mandates of the will consequent upon such impressions.

Mr. Mayo has illustrated this compound action of the nerves by curious experiments. The third pair is the motor nerve of the iris, which is a movable veil, the object of which is to transmit the light to the retina. Mr. Mayo divided the optic nerve, which is the nerve of sensation that conveys the light to the brain. This nerve being divided, the motions of

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the iris ceased. But it contracted again as soon as that portion of the divided nerve which is nearest the brain, was irritated. No such contraction took place on irritating that portion of the divided nerve which did not communicate with the encephalon. This shows that by irritating the other portion of the optic nerve, the brain was excited to *will* the motion of the iris. The contractions of the iris ceased completely, as soon as the third pair was also divided.

The New Church of America, by its division into the Boston and the General Convention, affords another illustration of the action of those two principles. The Boston Convention represents the element of Order, the General Convention that of Liberty. And the disunion of those Conventions will continue so long as they do not meet in the doctrine of Association and in its living type, *the Phalanx.*

TONE OF THE PASSIONS.

The mode in which the passion flows into its external or visible type, constitutes the peculiar vibration or tone of the passion.

The types of the Sensitive passions are things; those of the Affective passions are men; the Regulating passions flow into the other passions.

Tone of the Group of Friendship.

In this group the passion flows equally from one into the other; there is equality of rank and influence; the members of the group criticise each other facetiously.

Tone of the Group of Ambition.

In this group the passion flows from the superior into the inferiors. The leader commands, praises or rebukes. The leader's ambition consists in being surrounded by numerous and devoted followers; the ambition of the followers in obtaining the praise of their leader.

Tone of the Group of Love.

In this group the passion establishes the following correlation between man and woman. Man's understanding adheres to woman's affection, and woman's affection loves man's understanding. There is no true love where this correlation does not exist. In true love, woman's affection typifies man's own passion; and man's understanding typifies woman's wisdom.

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In true love man worships all woman's tastes; even her whims are to him an object of delight. On the other hand woman blindly follows the judgment of man; she never thinks of objecting to his opinion. If man cling so fondly to the woman whom he loves, it is because in loving woman, *he loves himself;* if woman cling so fondly to man, it is because in loving man's understanding, she loves her own wisdom.

Tone of the Group of Familism.

In this group the passion flows from the parents into the children. Parents love children because they are a development of themselves; in indulging children, parents indulge themselves.

SPHERES OF THE PASSIONS.

The sphere of a passion comprises the whole Series of its types.

I have shown that the spheres of the affective passions are,

1° For Friendship, the tendencies and tastes of the group.

2° For Ambition, the tendencies and tastes of the leader.

3° For Love; for man's love it is woman's affection, and for woman's love it is man's understanding.

4° For Familism, the tastes and desires of the children.

I have also shown the spheres of the Sensitive passions; they are

1° For Sight, the whole Series of colors;

2° For Hearing, the whole Series of sounds;

3° For Taste, the whole Series of savors;

4° For Smell, the whole Series of Aromas;

5° For Touch, the whole surface of the Globe.

That which constitutes the sphere of a passion, that is, the types comprised in that sphere, *belongs* to the passion; it is *proper* to the passion; in other words, it is the *property* of the passion.

This position naturally leads me to consider the idea of property both from the historical and the scientific point of view.

The surface of the globe, being the natural sphere of the passion "Touch," belongs to that passion by right divine.

That passion being universal among men, its sphere is of necessity *universal.*

By which is meant, that the passion "Touch" being a constitutive element of human nature, and human nature being one and indivisible, the sphere of the passion "Touch," as well

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as the spheres of the other passions constituting human nature, *cannot be divided*, and, from the scientific, that is, the divine point of view, must necessarily and permanently constitute *one Compact Unity*.

Considering the sphere of the passion "Touch" from the historical or positive point of view, that sphere presents an aggregation of isolated divisions of surface, *belonging*, as we term it, not to human nature, but to individuals.

This seems to be an exception to the divine right.

But this exception is simply an exception in appearance; it is not permanently, but only temporarily necessary.

Let us examine.

It has been abundantly shown that the realization of Universal Unity is man's destiny upon earth.

The accomplishment of that destiny must be an *act of freedom*.

But how can men *unite* their affections and material interests, except they *have* affections and interests to unite?

It is impossible in the necessity of things, that men should, in perfect freedom, unite interests which they have not an *absolute* control over.

Absolute property is therefore the necessary stepping-stone to the realization of Unity or Association.

But *absolute* property is not an *essential* fact.

In the Kingdom of God, which it is man's destiny to realize upon this globe, every body is entitled to the full and free use, but not to the ownership of God's gifts.

This has been beautifully expressed by the noble Schiller in his magnificent poem, *Wallenstein's Death*:

> "To the evil spirit belongs the earth, not
> To the good. What the Gods send us
> From above, are only universal goods;
> Their light gives joy, but enriches no one;
> In their kingdom no ownership can be established."

That is, in God's Kingdom no man can acquire a title to *absolute* ownership of any portion of God's earth, of his air, water, savors, aromas, etc.

All those things belong to *human nature*, and may be used by every individual manifestation of that nature to the extent of its inherent power.

The use which the individual makes of the things of God, constitutes for him a title of *usefulness* and *relative* ownership.

In using the things of God, the individual causes them to undergo certain transformations of shape, color, and other properties.

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Those transformations indicate the relation which the individual has realized between those things and himself through certain determinations of his will.

It is those transformations, *not the thing transformed*, which belong to the individual.

Property, therefore, is an ownership of the results which the individual man produces upon the things of God by means of an independent exercise of his individual powers.

But even in regard to those results the individual cannot claim the right of absolute ownership.

That right may be disputed to the individual by the past, the present, and the future generations.

By the past generations, because the individual of the present generation is born into the use of those results which the past generations had produced upon the things of God.

By the present generation, because no individual of that generation can possibly produce any new results upon the things of God, except by means of the co-operation of other individuals, and the use of the results of their powers.

By the future generations, because the individuals of those generations are manifestations of human nature, which is the only lawful owner of the things of God, and constitutes an indivisible, and, in essence, immutable unity from the first to the last member of Humanity.

All this is argued from the rational or scientific point of view.

From that point of view all forcible alienation of the results of the free exercise of one's powers *is against the law of God*.

Man has no more right to submit to such an alienation than he has to suffer his will or his understanding to be alienated.

He cannot fulfil his destiny unless he act in perfect freedom. If the individual alienates these results now, it is because he does not acknowledge them as his; they are *forcible* results of his powers.

What then is true ownership, and how far is it *divinely*, that is, scientifically, valid?

We have seen above that the individual cannot improve his powers except by means of the co-operation of others.

Therefore, though the individual has the nearest claim to the results of his own powers, yet that claim is not absolute, for the reason that those results have not been produced without the co-operation of others.

Hence it may be said that the action or the work of a free-acting individual, is the ultimate expression or transformation

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of the powers of others, or of the results of those powers by means of the direction given them, or the changes impressed upon them in consequence of his own individual determination.

Speculatively, this relation exists between every individual and the things of God, as well as the uses which men have realized with them.

Practically, this universal relation of the individual acting himself out in perfect freedom through Society, and of Society acting in perfect order through the individual, is realized by the Association of Capital, Talent, and Labor.

It is self-evident that Association is not Community of Property.

"The Societies in Heaven," says Swedenborg, No. 8004 of the *Heavenly Arcana*, "are distinct according to the functions of all the members, viscera, and organs in the body; the function of each member, viscus, and organ, by correspondence has reference to the peculiar good, distinct from another; hence it is evident that goods are manifold, and that, in order that from them distinct forms may exist, which, taken together, may constitute the most perfect form of Heaven, they are in no wise to be mixed together; for, if they should be mixed together, distinction would perish."

"*The Form makes a One so much the more perfect, in proportion as the things which enter into the Form, are distinctly other, and nevertheless united:* This is comprehended with difficulty by the understanding unless it be elevated, because there is an appearance that Form cannot otherwise make One, than by semblances of equality of the things which constitute the Form; nevertheless it is a truth that a Form is so much the more perfect, in proportion as the things which constitute it, are distinctly other, but still united in a singular manner: this is confirmed by the case of the Societies in the Heavens, which taken together constitute the Form of Heaven; and by the angels of each society, that by how much the more distinctly every one is his own, and therefore free, and thus loves his associates as from himself, and from his own affection, the Form of the Society is the more perfect."—No. 4, *Divine Provid.*

It is also evident that there must be *degrees* of property.

There is the property of those things which I *must* use for the preservation of my body: food, wearing apparel, lodging, etc.

In regard to that kind of property, I would remark, that it is exclusive for him who possesses it, and therefore can only constitute a title of general usefulness for the producing individual.

In general it may be laid down that the results of labor are

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less personal to those who produce them, in proportion as they typify industrial affections possessed by a greater number.

There is also the property of those things which typify the affection that one individual feels for the other.

In regard to that kind of property, two things may be remarked; works which typify a social affection, belong exclusively to him who has enkindled the affection in the other's heart; and he who has realized the work, is bound to devote it to the person whose creative influence had called it into existence.

From the preceding paragraphs it is evident that no one is entitled to property who does not offer an equivalent by assisting Humanity in accomplishing its destiny.

Hence again it follows, that every member of Humanity is entitled to property, because every one of its members does actually aid it in accomplishing its destiny.

Even infants, the sick and the old.

They all are essentially necessary to the development of the highest and noblest impulses of the soul.

Whatever quantity and quality of property Society may award them, it cannot be less than is necessary to realize and preserve for them the physical conditions in which they are alone capable of fulfilling their high destiny as educators of the noble social virtues, which we comprise under the general name of Charity.

That *necessary* portion which Society is bound to award to all its members, is designated in the writings of Fourier, by the term "minimum."

And the minimum which is awarded to infants, the sick, and the old, must be a most brilliant portion, since the ends which Humanity attains by them, are the most elevated and ennobling.

The principle of property is undergoing great modifications at this period. These modifications are especially exhibited in the relations existing between creditor and debtor. The idea of repudiation is gradually penetrating into conscience as a principle of justice. The late bankrupt law of this country, is in sum and substance an illustration of the principle of repudiation. Several states have more or less advocated doctrines of repudiation. There is no doubt but that the sword of Damocles has been heretofore hanging over the head of a debtor, and that the time has come when it should not hang there any more. A debtor should be permitted to pay or not to pay, as is possible for him; the propriety of paying his debts should be a matter between himself and his conscience; a

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man cannot be a free man, if he is liable to a power which can *force* him to pay his debts. The time will soon come when we shall begin to lay it down as a principle that there is no such thing as absolute property; that there is but one proprietor, which is God; that men are but his vicegerents, and that it is to him alone that they are accountable for their management of his affairs. We shall soon begin to inquire whether the man who owns a coat that he is not in immediate want of, is entitled to that ownership in the sight of God; and we shall not be slow in discovering that he is *not*. Extending this course of reasoning over all other kinds of property, we shall be led to this great and fundamental truth, *that the things which are not needed by those who have them, belong to those who have them not, but who need them*, and in this way we shall place humanity in the dilemma of either adopting as its course of right, a system of universal robbery, or else a system *of universal association*. Man *cannot* choose the former; he *must* choose the latter. Man is not born to be to man a wolf, he is born to be man's friend and brother.

Christ has commanded that he who has two coats, shall give one unto him who has none. How are those words of Christ to be understood? Are they to be understood in a literal sense? This seems impossible, for the literal fulfilment of that commandment is not possible; and even, if it were possible, it would be a very small commandment, indeed so small, that to understand it according to its literal expression, seems derogatory to the sublime nature of Christ.

Are those words of Christ to be regarded as expressing a command to exercise individual charity? Our theologians are indeed accustomed to consider all the precepts of Christ as provisions for exceptional contingencies; but this is all wrong. God never legislates for exceptional cases and for the benefit of special individuals. In his capacity of an Infinite Being, all his commandments must represent universal principles. Hence what Christ says of two coats, must likewise apply to other articles of dress, and indeed to every thing that man possesses. And moreover, what Christ says to one, he says to all. If he says to one to give his superfluous coat to him who is in need of one, he says this to all, and says it in this compound sense, that one is bound to give *because the other has a right to demand*. The question now occurs, How is the one to exercise his right of demanding, and the other to accomplish his duty of giving? In other words, How are universal principles of divine justice applied to life? Does that application differ for each, or is it the same for all? Evidently it is the same for

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all. What is universally just, is universally true. God never acts differently for one than for the other. His sun shines for all the same; his stars twinkle for all; all the principles of nature operate for all in the same way; all the operations of the mind are executed by all according to the same laws; all the modes employed by God are universally just, universally true, fixed, permanent, in other words, *scientific;* and the mode in which the divine commandment of Christ which I have mentioned above is to be fulfilled, must be equally fixed and universal, and productive among men of an order spontaneous and true, like the living harmony of nature.

What other mode is there, except the universal association of capital, talent, and labor, to obey this commandment of Christ, "If thou hast two coats, give one unto him who has none"? There is no other; universal Association is the only fixed and universal mode in which that commandment can be obeyed fully and truly; it is a mode which is not stationary, but which will develop itself into endlessly diversified modulations of liberty and order, in proportion as Humanity progresses in wealth and wisdom.

The papers of this country, and especially the Whig presses, have denounced the repudiation doctrines of Mississippi and Indiana with a virulence that shows conclusively, how little those presses are aware of the providential destiny of Humanity. Such great anomalies are of absolute necessity to provoke inquiry into the fundamental principles of the constitution of Society. Without those anomalies, the conservative spirit inherent in Humanity, would be an almost invincible obstacle to progress.

I do not wish to favor repudiation doctrines; I simply wish to place the fact of repudiation in its true light. Man being incapable *of absolute ownership* before God, even of those things which he has produced with his hands, the fact of debt from individual to individual is an anomaly, and can only exist as an injustice in the sight of absolute truth. Laws which protect the fact "*debt,*" are unjust laws; they should be abolished; it is for the Legislature to abolish them *in the name of Charity;* for it is written in St. Matthew, the fifth chapter and forty-second verse: "*Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*" And it is also written in St. Luke, the sixth chapter and thirtieth verse: "*Give to every man that asketh of thee,* AND OF HIM THAT TAKETH AWAY THY GOODS, ASK THEM NOT AGAIN."

Our theologians lower such universal principles down to

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the rank of moral precepts. Clarke, for instance, thinks that the verse in Luke relates to merciless creditors who even sell the tools and bed of a poor man—or, *perhaps*, (for he is not sure of it,) to requiring a thing speedily that had been lent, while the reason for borrowing it still continued. In the Ecclesiasticus, xx. 15, it is the part of a character of a very bad man, "that to-day he lendeth and to-morrow will he ask it again."

I have shown over and over again that Christ's precepts typify universal principles, and that he who narrows them down to rules for exceptional contingencies, utterly fails in revealing their true import.

How miserably short the common understanding of the Bible falls of its truly divine sense, one single extract from the Commentaries of Clarke will show. Speaking of the text of Matthew which I have just quoted, he says:

"To give and to lend freely to all who are in need, is a general precept from which we are only excused by our inability to perform it. Men are more or less obliged to it, as they are more or less able, as the want is more or less pressing; as they are more or less burdened with common poor or with necessitous relatives. In all these matters both prudence and charity must be consulted. That God who makes use of the beggar's hand to ask our charity, is the same from whom we ourselves beg our daily bread: and dare we refuse *him?* Let us show at least mildness and compassion when we can do no more: and if we cannot or will not relieve a poor man, let us never give him an ill word nor an ill look. If we do not relieve him, we have no right to insult him.

"To give and to lend, are two duties of charity which Christ joins together and which he sets on equal footing. A rich man is one of God's stewards. God has given him money for the poor, and he cannot deny it without an act of injustice. But no man from what is called a principle of charity or generosity, should give that in alms which belongs to his creditors. Generosity is godlike, but justice has ever, both in law and gospel, the first claim.

"A loan is often more beneficial than an absolute gift: first, because it flatters less the vanity of him who lends: secondly, it spares more the shame of him who is in real want: and thirdly, it gives less encouragement to the idleness of him who may not be very honest. However no advantage should be taken of the necessities of the borrower: he who does so is at least half a murderer. The lending which our Lord here inculcates is no more than that which requires the restoration of the principal in a convenient time; otherwise to live upon trust is the sure way to pay double."

Upon examining this interpretation of the sublime verses which I have quoted from Matthew and Luke, we find it to be fundamentally wrong in every respect.

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It converts the universal truths embodied in those verses, into mere expedient rules of morality. Loaning money is more expedient than giving it on the score of morality.

It substitutes rules of worldly prudence in the place of divine truths: "In these matters both prudence and charity must be consulted."

It assumes that divine precepts are not universally true and good, because it assumes that we may be excused from the necessity of giving and of lending by our inability to perform those offices.

It makes man the judge as to the propriety of either obeying or neglecting the divine commandment of lending and giving, inasmuch as it cautions him against giving *without prudence;* and by enjoining upon him the duty of discriminating according to his own judgment between those who are really in need and those who simply feign to be, between extraordinary borrowers, common poor and necessitous relatives, it furnishes him reasons why he should discriminate exclusively in favor of himself, consider himself as his nearest and dearest relative, and shut up his heart against his needy brethren on the ground that human existence, in our present society, is a very precarious thing, and that the sixpence which he gives away to-day might at some future day perhaps save him from dying in the gutter. This inference is by no means forced; for in our day and generation many a rich miser succeeds in making himself pass off for a good Christian; even the minister dares not question his christianity, though it simply manifests itself by holding a pew in the church and paying his portion of the minister's salary.

And lastly, the interpretation which is the object of these remarks, recognizes a class of persons which the text itself clearly disowns; it recognizes the right of *creditors* contrary to the words of the text: "Give to every man that asketh of thee, and of him that taketh away thy goods ASK THEM NOT AGAIN."

And it implies that Christ would have condescended to throw pearls before swine by preaching precepts of the sublimest charity to the money-mongers for their special benefit; a class of men whom he saw fit on another occasion to brand with the epithets of murderers and thieves, and to honor with a scourging.

It is dangerous for one's advancement in life to abide by the literal text of the Gospel. Although the exigencies of society should be regulated by the precepts of the Gospel, the Gospel is accommodated to the tendencies and inspirations of the world.

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I cannot chime in with that sort of contract between the Word and the Devil. I wish to know what Christ literally and truly meant when he uttered his sublime precepts; I shall therefore examine a little more clearly the texts above quoted, and I shall find to my joy, that the literal fulfilment of the precepts expressed in those texts, will shower down upon mankind all the blessings of heavenly contentment and love.

Only when a Christian precept is understood as a partial rule, instead of being explained and applied as an universal principle, its fulfilment becomes impossible and its meaning appears absurd.

Let us for one moment, examine the literal meaning of the verses Matthew v. 42 and Luke vi. 30, and we shall at once discover that the literal fulfilment of those precepts is absolutely inconsistent with our present social order.

The precept, as expressed in Matthew, is: Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

If a capitalist were to proclaim that he was determined to conform to that precept; that he should give to him that asked of him, and that he should not turn away from him that would borrow of him, is it probable that he would have any fortune left after the laspe of eight days? For the commandment is absolute, and not conditional; there is nothing of worldly prudence alluded to in that precept; we are commanded in an absolute manner, to give to any one that asks of us and to lend to any one who chooses to borrow of us. The fulfilment of this commandment has therefore limits; limits, which are assigned to it by the present condition of society; for every human being must live; he must either live by his own exertions, or else he must be content to live at the expense of society, which is much less conformable to human Destiny. He may therefore keep of his fortune enough to sustain himself and his family; but let us not call such an accommodating charity, the charity of Christ; for that charity is infinite in spirit as well as practice.

What would become of society if we were to conform to the precept expressed in Luke: Give to every man that asks of thee, and of him that takes away thy goods, ask them not again? Would not the whole social mechanism be dissolved, if we were to make it a rule to take away each other's goods? Those who take away other people's goods now, are called thieves and robbers; is it the intention of Christ to convert this world into a den of thieves and robbers? Evidently not; taking away other people's goods is to be a process, a mani-

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festation of love, an act of sublime harmony. How then can it be a fact of disorder in the mind of Christ? And if it be a fact of harmony in the mind of Christ, how can its realization take place in our present system of society, where taking away other people's goods is inevitably a fact of disorder and punished with all the severity of the law?

I think I have succeeded in showing, to a demonstration, that our present social arrangement makes the literal fulfilment of Christian precepts impossible. If Christianity be not an Utopia,—and we all admit that such is not the case, but that Christianity is, on the contrary, to be a law of life,—then its realization becomes only possible by means of an adequate transformation of the social form; and, inasmuch as the Christian formula "Love God above all things and thy neighbor as thyself" exists in its divine integrity, and is therefore not susceptible of any modification or higher development, it is reasonable to assert that the social transformation which is to be adequate to all Christian law, must be equally complete and fundamental. Association is this adequate transformation of society. Every precept of Christian charity receives its broadest and truly divine fulfilment in the Phalanx. In reference to the texts which I have quoted, it will be easily seen that in the Phalanx the borrower will always find a lender, nor will the lender ever ask again what has been taken from him. For it is the Phalanx that disposes of the results of the universal activity of all in favor of each member, nor is any one member ever obliged to return the advances and services of the Phalanx from any other motive than spontaneous and passionate Love.

Debts which have been contracted under the sanction of existing laws, should be paid; whatever debts we may have to pay, we ought to discharge faithfully; but the thing "debt" should henceforth cease to exist before the law. Christ has abolished it in principle; he has substituted Charity in its place; let us respect his precept and realize it in action.

* Mississippi and Indiana, according to the Whig presses of this country, have placed themselves in the attitude of robbers. Be that as it may, their repudiation-doctrines imply a most important progress; they border upon the no-debt period in the life of Humanity, and that period will be a period of infinitely more truth, justice, and liberty than we are at present able to anticipate. But the fact of no-debt is a universal principle, and an essential or vital modification of our present system of rights. So long as that universal principle is not

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universally acknowledged, those who proclaim it first, and enact it in their social life, must necessarily appear in the light of rebels against the laws of Order, and, unless they constitute a minority respectable in numbers and power, they must not only be condemned, but perhaps annihilated by the majority.

The principle of revolution is a consecrated principle. We have exercised it against political governments; there is no reason why we should not exercise it against Capital, if Capital wields an illegitimate power. The illegitimate exercise of that power not only justifies opposition, but makes it necessary to the preservation of human rights.

The doctrine of repudiation will lead to important inquiries into the principle of property. So far I hail it with joy. It will lead us to know that absolute property does not exist, that God alone owns, that men have simply the usufruct of God's property, and that the part of each in the enjoyment of God's gifts depends upon the unanimous vote of all. And in this way it will be perceived that the doctrine of Association is the only true doctrine of liberty, the only true doctrine of order, that it is essentially peaceful in its nature, and that it works out universal harmony by universal justice.

This country seems destined before all others to conquer the natural rights of man, which Fourier enumerates in the following order. At present, these rights are enjoyed only by the savage tribes. I quote Mr. Godwin's text from Renaut's Synthetic View of Fourier's System:

1st. Harvest, or the right to gather the fruits of the fields and the forests.
2d. Pasture, or the right to feed cattle where one pleases.
3d. The Chase, or the right to take wild animals.
4th. Fishery, or the right to fish in all streams.
5th. Internal Federation, for mutual defence.
6th. External Appropriation of the goods of other hordes.
7th. Freedom from depressing anxiety as to the future.

These are evidently the rights which Nature concedes to man, and which are more or less preserved by every horde of savages; they belong to all, and are a consequence of the fact that the earth belongs to the human race. The savage enjoys personal and corporal liberty to its fullest extent; he has the right to fish, to hunt, to gather the wild fruits, and to pasture his cattle wheresoever he pleases; he is protected by his fellows from the incursions of his neighbors, and he is exempted from anxiety in general, as to his future lot and that of his family. In many respects therefore his condition is to

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be preferred to that of Man in Civilization, whose natural rights are taken away from him, without the return of a guarantee of "the right to labor, which is their equivalent."

In the European monarchies people are deprived of all their natural rights; in this country we enjoy, to a great extent at least, the third, fourth, and fifth; the enactment of the no-debt law would be an approximation to the enjoyment of the sixth. The enjoyment of the seven natural rights is the condition and basis of all liberty; without the full enjoyment of those natural rights, man is more or less a slave.

It is evident that there is but one way left us to re-conquer the enjoyment of our natural rights: *we must associate our properties and our productive energies.*

These natural rights cannot be enjoyed fully, so long as all nations, classes, and individuals are not associated.

In the meanwhile the period of Universal Association may be prepared by truly Christian enactments.

The enactment of the no-debt law would be one of those preparatory measures.

Our present legislation concerning the relations existing between creditor and debtor assumes, that man is naturally inclined to faithlessness; and hence it is that those relations are extremely complicated, and give rise to everlasting quarrels, deceptions, equivocations, and other disgraceful absurdities.

Our legislators should assume the ground that man is instinctively inclined to goodness, to honesty; and the relation between creditor and debtor would at once become as simple and truthful as it is now complicated and deceitful.

There are many reasons why the fact of debt should no longer be recognized by the law.

In the first place the law fails in protecting the creditor against the debtor. It may give him power to foreclose a mortgage, and he may sometimes avail himself of this privilege against an honest but unfortunate citizen; but this trifling protection is all the protection that the law affords. It does not protect against heavy losses, occasioned by failures and bank-explosions; it does not refund those hundreds of millions which have been lost by the unfortunate speculations of late years.

The great body of laborers and mechanics seldom own more than two or three hundred dollars worth of property, the possession of which is guaranteed to them by the law. How does the law protect against losses occasioned by the non-payment of the debts which those individuals may have contracted?

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These are some of the reasons why the fact of debt should be abolished. There are others.

On what security does one merchant give credit to another? Is it on the security which the law affords, or on the security which is derived from the solvency and the honorable character of the man? Surely, it is on the latter. Else why should we attach so much importance to "restoring public confidence," as the phrase goes? Why should not one merchant in a thousand be willing to do any other but cash business with a man who may have ever so great funds at his command, but who is known to be a quibbling and deceitful customer?

On what security does the grocer give me a three-months' credit? And the boot-maker and the tailor? It is not because they have the law to back them, but because they know that I am too honorable to fail in an engagement which it is in my power to fulfil.

The law, therefore, is positively useless, nay absurd; the little protection which that law affords, is not to be compared to the mischief occasioned by it.

Among the advantages which would arise from the abolishment of debt, as a legal fact, I may enumerate the following:

All business transactions between man and man would assume a *social* instead of a *political* character.

They would assume those forms which good sense and confidence would direct; whereas they are now forced into factitious and absurd formulas, which it requires much time and labor to understand.

And thousands of able young men who now live by the equivocations and deceptions of the world, and whose energies are paralyzed by studying the cumbrous technicalities of the law, without scarcely any profit to themselves, and still less to the community, would be induced to turn to some branch of productive industry as a means of acquiring a livelihood and a position in Society.

But what would be worth more than any other advantage arising from the suppression of debt in a legal sense, would be the confidence which it would finally establish between man and man. From being, at first, a matter of necessity, it would gradually become a matter of habit; we would gradually be induced to believe that man is naturally inclined to be honest, that honesty is his necessary rule of conduct; we would become more accommodating, more lenient; the social intercourse between man and man would become more intimate, we would study each other's wants with more care, and appreciate each other's character with more justice; public opin-

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ion would become more searching, more powerful; the dread of being found wanting before that tribunal, would hang over our heads like the sword of Damocles, and we would not only exert ourselves more than ever in satisfying the demands of that inexorable judge, but it would give us a real pleasure to do so, knowing that we are honest by free choice, and that no legal power could compel us to discharge a debt.

RETROSPECTIVE GLANCES AT THE PHALANX.

LABOR IN THE PHALANX IS A CONSTANT MATERIALIZATION OF THE AFFECTIONS; IT IS THE ETERNAL REST OR PEACE OF THE ANGELS.

No. 552 of the *Heavenly Arcana:*

"I have been convinced, that all the joy and happiness known in heaven are from the Lord alone; one instance of which, experience, it is here permitted me to relate: I observed some angelic spirits busily engaged in forming a candlestick, with its sconces and decorations, all of a most exquisite taste, in honor of the Lord. It was given me to attend to them for an hour or two, during which time I was witness to the pains they took, in order that the whole and every part might be beautiful and representative; they supposing that what they did was done independently and for themselves; but it was given me to perceive clearly, that it was not in their power to invent or devise any thing of themselves: at length after some hours they said, that they had constructed a most beautiful representative candlestick in honor of the Lord, whereat they rejoiced from the inmost ground of their hearts; but I told them that they had neither devised or constructed any part of the workmanship themselves, but that the Lord alone had done it for them: at first they could scarce believe what I said, but being angelic spirits, they received illustration, and confessed that it was really so. The same is true with respect to all other representatives, and with all and every thing belonging to affection and thought, and consequently with all heavenly joys and happinesses, that even the smallest of them all is from the Lord."

No. 207 of *Conjugal Love:*

"By eternal rest from labors did you understand eternal idleness, in which you would be continually sitting and lying down, drawing in delights with the breast, and sucking in joys with the mouth? What have joys and delights, and thence happiness, in common with idleness? By idleness the mind collapses, and is

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not expanded, or the man is deadened, not vivified. Suppose one sitting in full idleness, with hands dangling, with eyes cast down, and withdrawn, and suppose that he is at the same time surrounded with an atmosphere of gladness, would not lethargy seize both his head and body, and the vital expansion of the face fall away, and at length, with relaxed fibres, he would reel and totter, until he fell to the earth? What keeps the system of the whole body in expansion and tension, but the intension of the mind? And whence is intension of the mind, but from administrations and employments, while they are done from pleasure?"

No. 207 of the same work:

"Eternal rest is not idleness, since from idleness is languor, torpor, stupor, and deep sleep of the mind, and thence of the whole body, and these are death and not life, and still less eternal life in which the angels of heaven are; wherefore, eternal rest is a rest which dispels these, and causes man to live; and this is nothing else but such as elevates the mind; it is therefore some study and work by which the mind is excited, vivified and delighted; and this is done according to the use, from which, in which, and to which it operates; hence it is that the entire heaven is regarded by the Lord as containing uses; and every angel is an angel according to use; the pleasure of use carries him on, as a favorable stream does a ship, and causes him to be in eternal peace, and in the rest of peace; thus is understood eternal rest from labors."

IN THE PHALANX THE WISEST AND BEST RULE. No. 7773 of the *Heavenly Arcana:*

"Among the evil as well as among the good, or in hell as in heaven, there is the form of government, viz., there are sovereignties, and there are subordinations, without which society would not cohere together: but the subordinations in heaven are altogether different from the subordinations in hell: in heaven all are as equals, for one loves another as a brother a brother; nevertheless, one prefers another to himself as he excels in intelligence and wisdom: the love itself of good and of truth produces this effect, that every one subordinates himself as it were of himself to those who are in the wisdom of good and in the intelligence of truth superior to himself: but the subordinations in hell are the subordinations of imperiousness, and hence of severity."

IN THE PHALANX EVERY GROUP IS CLAD IN AN UNIFORM REPRESENTATIVE OF THE USES OR FUNCTIONS WHICH THE GROUP PERFORMS.

No. 9158 of the *Heavenly Arcana:*

"The reason why garments denote truths, originates in representatives in the other life, for spirits and angels appear all clothed in garments according to the truths of faith appertaining to them."

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THE SERIAL ARRANGEMENT IN THE PHALANX RENDERS LABOR ATTRACTIVE; MAN, IN THAT ARRANGEMENT, BEING SURROUNDED BY THOSE THINGS WHICH CORRESPOND TO HIS INNATE AFFECTIONS.

No. 4301 of the *Heavenly Arcana:*

"There are two principles which constitute the internal man, viz., understanding and will; to the understanding appertain truths, and to the will goods, for what a man knows and understands to be so, this he calls truth, and what he acts by virtue of willing it, thus what he wills, this he calls good; these two faculties ought to constitute one. This may be illustrated by comparison with the sight of the eye, and with the pleasantness and delight which is perceived by that sight; when the eye sees objects, it perceives a pleasantness and delight thence according to the forms, colors and consequent beauties in the whole and in the parts, *in a word, according to the order of arrangements into series;* this pleasantness and delight is not of the eye, but is of the mind and its affection; and *so far as man is affected with these things*, so far he sees them, and so far retains them in the memory; whereas what things the eye sees from no affection, pass by, neither are they inserted in the memory, thus neither are they conjoined to it; hence it is manifest that objects of external sight are implanted according to the pleasant and delightful principle of the affections, and that they are in that pleasant and delightful principle, for when a like pleasant and delightful principle recurs, such objects will also recur, such a pleasant and delightful principle also recurs, with variety according to states."

THE PHALANX BEING A HEAVEN OF PLEASURE, IT IS IN THE PHALANX ALONE THAT MAN REALLY AND TRULY LIVES.

No. 678 of the *Heavenly Arcana:*

"The life of man is constituted by things good and delightsome, and not so much by truths, inasmuch as truths receive their life from what is good and delightsome. No scientific and rational which man acquires, from infancy to old age, is ever insinuated into him except by what is good and delightsome; which things are therefore called meats, and are meats, because his soul lives and is supported by them; for without them the soul of man could not possibly live at all, as every one may know if he will but attend thereto."

No. 1016:

"Nothing grows and multiplies with man unless there be some affection; the delight of affection causes, not only that things take root, but also that they grow; every thing is effected according to the favorable influence of affection; what a man loves, that he willingly seizes upon, retains and guards; so with whatever favors any affection; but whatever does not favor is

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made light of, set at naught, nay rejected; but such as the affection is, such is the multiplication."

IN THE PHALANX NO UNION EXISTS EXCEPT FROM SIMILITUDE OF CHARACTER OR TASTE.

No. 9079 of the *Heavenly Arcana:*

"In the angelic societies they love each other, acknowledge each other, and consociate with each other according to the similitudes and proximities of goods."

And No. 9579:

"Approaches are also made according to agreements and similitudes of states, for agreement or similitude of state conjoins, and disagreement or dissimilitude disjoins."

No. 6866:

"In spiritual and celestial things, dissimilitude of state is what causes removal and absence, and similitude of state is what causes approach and presence; it is love which makes similitude and dissimilitude."

No. 228 of *Conjugal Love:*

"With dissimilitudes conjunction cannot be effected, because they are antipathetic."

SELF-LOVE, IN THE PHALANX, IS THE PIVOTAL OR FUNDAMENTAL LOVE OF EVERY INDIVIDUAL MAN; HE IS IN THE CENTRE OF HIS THOUGHTS AND AFFECTIONS; BUT THOUGH SELF-LOVE IN THE PHALANX ENJOYS THIS UNRESTRAINED DEVELOPMENT, YET IT REALIZES A HARMONY OF ALL PASSIONS ON ACCOUNT OF THE SELF-LOVES OR PROPRIA OF ALL MEMBERS OF THE PHALANX BEING TEMPERED BY ONE ANOTHER IN CONSEQUENCE OF SUCH A CONDITION AMONG THEMSELVES, AS MAKES THEM ABSOLUTELY DEPENDENT UPON ONE ANOTHER FOR THEIR EXISTENCE AND FREE DEVELOPMENT.

We read No. 269 of *Conj. Love:*

"When the love of the neighbor makes the head, and the two remaining loves make in order the body and the feet, that man appears from heaven of an angelic face, with a beautiful iris around the head."

This does not simply mean that self-love is the lowest in order; but from the correspondence of feet to the *Ultimate* or *Fundamental* Principle, the above distinctly means that, in True Order, self-love is for every individual man the most immediate, the fundamental love; he cannot be in heaven as long as he is not permitted to love himself above all things, and to make the whole universe as it were subservient to the development of his affections; this results clearly from No. 4225 of the *Heav. Arcana:*

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"Every one in his own heaven is in his own life, and has influx from the universal heaven, every one therein being the centre of all influxes, hence in the most perfect equilibrium."

That man's proprium is led to Good by being harmonized with the propria of his neighbors, in consequence of those propria being arranged among themselves according to Divine Order, is evident from No. 731 of the *Heav. Arcana:*

"Man's proprium is wholly evil and false, and so long as it remains, so long is man dead, but when he undergoes temptations, then it is dispersed, that is, it is loosened and tempered by truths and goods from the Lord, and thus it is vivified, and appears as if it was not present; its not appearing, and not being any longer hurtful, is signified by destroying, although it is never destroyed, but remains; In this respect it is with proprium as with black and white, which being variously tempered by the rays of light, are changed into beautiful colors, as into blue, yellow, purple, and the like, by which, according to their arrangement, as in flowers, divers forms of beauty and agreeableness are exhibited, whilst the black and white in their root and ground still remain."

In No. 8422 of the *Heav. Arcana* we are told that "the arrangement of Goods is effected by the Lord in the end of every state," and that "Conjunction follows that arrangement."

THE PHALANX BEING THAT DIVINE ARRANGEMENT, THERE MUST, IN THE PHALANX, TAKE PLACE A CONJUNCTION BETWEEN MAN AND MAN, MAN AND THINGS, AND MAN AND GOD. THE LAWS TO WHICH THE CONJUNCTION OF THE HEAVENLY SOCIETIES INTO ONE HEAVEN HAS REFERENCE, ARE FULLY OBEYED IN THE PHALANX.

No. 9613 of *Heav. Arcana:*

"The conjunction of the angelic societies into one heaven has reference to these laws. 1st. That every one (thing) in the form of the heavens exists according to the heavenly harmony of several consociated. 2d. That love is spiritual conjunction, whence comes heavenly harmony. 3d. That there must be a universal bond, to the intent that singular things may be kept joined together one with another. 4th. That the universal bond is the Lord; thus love from Him, and hence love to Him. 5th. That the singular bonds are thence derived, and that they are mutual love or charity towards the neighbor. These are the laws from which heaven, consisting of innumerable angelic societies, is still as one man."

From this conjunction springs heavenly peace, which is a permanent and spontaneous development of the affections from their inmost centre, and which is beautifully described in No. 413 of *Heaven* and *Hell:*

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"But that I might know what and of what quality heaven is and heavenly joy, it has been often and for a long time granted me by the Lord to perceive the delights of heavenly joys; wherefore because from living experience I can know them, but can never describe them, yet something shall be said, in order that some idea of them may be had. It is an affection of innumerable delights and joys, which together present something general, in which general thing, or in which general affection, are the harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most general: still it was given to perceive, that things innumerable were in it, so arranged that they can never be described; those innumerable things being such as flow from the order of heaven. Such is the order in each of the things and the least things of affection, which are only presented and perceived as one most general thing, according to the capacity of him who is the subject. In a word, infinite things arranged in a most orderly form, are in every general thing; and there is no one but what lives and effects, and indeed all of them from the inmosts, for from inmosts heavenly joys proceed. It was perceived, also, that the joy and delight came as from the heart, diffusing themselves most softly through all the inmost fibres, and thence into the congregated fibres, with such an inmost sense of gratification, that the fibre is as it were nothing but joy and delight; and in like manner every thing perceptive, and thence sensitive, living from happiness. The joy of bodily pleasures, compared with those joys, is as a gross and pungent clot compared with a pure and most gentle aura. It was observed, that when I wished to transfer all my delight into another, a more interior and fuller delight than the former continually flowed in its place, and the more I wished this, the more it flowed in, and it was perceived that this was from the Lord."

THE TWELVE PASSIONS, viz. THE FIVE SENSITIVE PASSIONS CORRESPONDING TO THE FIVE SENSES; THE FOUR AFFECTIVE PASSIONS, LOVE, FRIENDSHIP, FAMILISM, AMBITION; AND THE THREE MECHANIZING OR DISTRIBUTIVE PASSIONS, RIVALRY, ENTHUSIASM, AND ALTERNATION, UPON WHICH TWELVE PASSIONS ALL THE SPIRITUAL AND MATERIAL HARMONIES OF THE PHALANX PIVOT, ARE INDICATED IN THE FOLLOWING PASSAGES.

No. 348 of the *Apocalypse Revealed:*

"As twelve is predicated of the truths and goods of the Church, therefore the new Jerusalem, by which is understood the Lord's New Church, is described by the number twelve in every particular, as that the length and breadth of the city was *twelve thousand* furlongs; that the wall thereof was *one hundred and forty-four* cubits; that there were *twelve* gates; and the gates were of *twelve pearls;* that over the gates

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there were *twelve angels;* and the names written of *the twelve tribes* of Israel; that the wall had *twelve foundations;* and in them the names of *the twelve apostles* of the Lamb; and they consisted *of twelve precious stones;* as also that the tree of life was there, bearing *twelve fruits* according to the *twelve months.* Because the twelve tribes signify the Lord's Church as to all its truths and goods, therefore the number twelve became a number of the Church, and was used in its holy ceremonies and solemnities: In the breast-plate of judgment, in which were the urim and thummim, and *twelve precious stones.* Exod. 28: 21. That *twelve breads* of faces were put upon the table in the tabernacle. Levit. 24: 5, 6. That Moses built an altar at the foot of Mount Sinai, and erected *twelve pillars.* Exod. 24: 4. That *twelve men* were sent to explore the land of Canaan. Deut. 1: 23. That *twelve men* brought *twelve stones* out of the midst of Jordan. Josh. 4: 1–9, 20. That *twelve princes* at the dedication of the altar brought *twelve chargers* of silver, *twelve bowls* of silver, *twelve censers* of gold, *twelve oxen, twelve rams, twelve lambs,* and *twelve he-goats.* Numb. 7: 84, 87. That Elijah took *twelve stones* and built an altar. 1 Kings 18: 31. That Elijah found Elisha ploughing with *twelve yoke* of oxen, and himself among the twelve, and that then he cast his mantle upon him. 1 Kings 19: 19. That Solomon placed *twelve oxen* under the brazen sea. 1 Kings 7: 25, 44. That he made a throne, and *twelve lions* standing at the steps of it. 1 Kings 10: 19, 20. That on the head of the woman who was clothed with the sun, there was a crown of *twelve stars.* Apoc. 12: 1."

THE SEVEN SPIRITUAL PASSIONS ARE INDICATED IN THE FOLLOWING PASSAGE *from the Apocalypse Revealed,* No. 10:

"The seven golden candlesticks, in the midst of which was one like unto the Son of Man, 1: 13. The seven stars in his right hand, 1: 16. The seven Spirits of God, 1: 4. 4: 5. The seven lamps of fire, 4: 5; the seven angels, to whom were given seven trumpets, 8: 2."

THE TWELVE PASSIONS, OF WHICH THE PHALANX IS A LIVING INCARNATION, ARE ALSO BEAUTIFULLY INDICATED *in No.* 36 *of Divine Providence:*

"They (the angels) said that they represented to themselves wisdom as a magnificent and highly adorned palace, to which there is an ascent by twelve steps. By the twelve steps to the palace of wisdom, are signified goodnesses conjoined to truths and truths conjoined to goodnesses."

The following passage from Heaven and Hell ALSO CONTAINS A BEAUTIFUL INDICATION OF THE PHALANX. No. 270:

"They (the angels) also compared the wisdom of the angels of the third heaven with a magnificent palace full of all things

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for use, around which are paradises on all sides, and magnificent things of various kinds around those paradises; and that those angels, because they are in the truths of wisdom, can enter into the palace, and see all things, and also walk about in the paradise in every direction, and be delighted with every thing."

IT HAS BEEN SUPPOSED, THAT EVERY MAN HAVING A TASTE OF HIS OWN, THE DEVELOPMENT OF ALL TASTES IN A PHALANX MUST BE IMPOSSIBLE ON ACCOUNT OF THAT GREAT MULTIPLICITY OF TASTES. TO THIS OBJECTION I SHALL FIRST REPLY BY QUOTING THE FOLLOWING PASSAGES FROM SWEDENBORG, No. 9002 of the *Heavenly Arcana:*

"Every affection which is of love is of most wide extent, and so wide as to exceed all human intellect; the human intellect does not even go so far as to know the genera of its varieties, still less the species of those genera, and still less the particulars, and the singulars of particulars; for whatsoever is in man, especially what is of the affection or love, is of infinite variety, which may be very manifest from this consideration, that the affection of good and truth, which is of love to the Lord, and love towards the neighbor, constitutes the Universal Heaven, and that still all who are in the heavens, where there are myriads, differ from each other as to good, and would differ if they were even multiplied into innumerable myriads of myriads; for there cannot be given in the universe one thing which is altogether alike with another, and which distinctly subsists; it must be various, that is, differing from another, that it may be any thing by itself."

From the preceding paragraph it will be seen that Divine Order implies an infinite variety of individual tastes and affections. And again read, No. 457 of the *H. Arc.:*

"Almost all who come from the world into the other life, suppose that hell is the same for every one, and heaven also the same for every one; when nevertheless there are infinite diversities and varieties of each, and no two people ever dwell in exactly a similar hell, or heaven, just as no two men, spirits or angels are exactly alike: the spirits in the world of spirits, and the angels in heaven expressed horror when I barely conceived that any two were exactly alike or equal; saying that the oneness of every thing (omne unum) is formed from the harmony of many things united, and that according to the harmony such is the oneness; and that it is impossible for any absolute oneness to subsist, but only a oneness resulting from the harmony of variety; thus every society in the heaven forms a One; and all the societies taken collectively, or the universal heaven, form a One; and this is from the Lord alone by means of love. A certain angel, in recounting only the most universal genera of the joys of spirits, or of the first heaven, reckoned them up to about four hundred and seventy-eight in number; hence it may be concluded how innumerable are the species belonging to

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each genus; and if this be the case in the first heaven, what are we to suppose concerning the indefinite genera of felicities in the heaven of angelic spirits, and especially in the heaven of angels!"

It may be expedient to mention that each of those four hundred and seventy-eight universal genera of joys, corresponds to a most general Series of industrial tastes in the Phalanx, such as the Series of those who take care of the animal kingdom, and cultivate the countless uses which may be derived from animals. No. 5962 of the *Heav. Arcana* is another proof of the necessity of an infinite number of tastes and affections to constitute Divine Order:

"It is worthy of admiration that one state (speaking of the states of spirits and angels) is in no wise altogether like another to eternity; also that one spirit and angel does not pass through similar changes of state as another, by reason that one is not altogether like another as to good and truth, just as no two men are precisely alike in countenance; nevertheless the Lord from those varieties makes a one, it being a general canon, that every one in which there is any quality, exist from varieties, which are reduced into such unanimity by the consent of harmony, that they appear all as one; the one thence derived or the union in the heavens is effected by love and charity."

From this paragraph it distinctly appears that Swedenborg, whenever he speaks of the good and truth of an individual man, angel or spirit, means the industrial taste, or capacity of that being, and the mode or method which the being uses in acting out that taste or capacity. If the good and truth of an individual being were intended by Swedenborg to designate some general principle, it would be the same for every being instead of being different for each. That every body's good differs from the good of others, and that this infinite diversity of goods or tastes, faculties, and powers, is essential to Divine Order or Harmony, will still more clearly appear from No. 6706 of the *Heavenly Arcana:*

"No two people are alike neighbor; for all, whosoever are in the heavens, and all, whosoever are in the earths, differ in good, one and the same good being never given alike to two, it being necessary that the good should be various, in order that each may subsist by itself."

It may here be remarked that the word "neighbor" has altogether a technical sense in the doctrine of Swedenborg. All the members of a society or a church are each other's neighbors in this sense, that each is bound to live with all the powers of his soul and body for the sake of the society; hence there is a contract, a mutual responsibility existing between the society and its members: the members being bound

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to place all their tastes, faculties, and affections at the disposal of the society, and the society being bound to place each of its members in such conditions as will enable him to develop, in full liberty and perfect order, all his physical and spiritual powers for the benefit of the society.

There is another reply to the objection that a multiplicity of tastes would produce disorder; it is this, that no individual taste is acknowledged in the Phalanx, except so far as it exists in a group. If any member of a Phalanx have a taste which no other member in the same Phalanx manifests, he must try to constitute a group with members from other Phalanxes who have the same taste. They rejoice in being thus distinguished by a taste which they alone possess, and for the enjoyment of which, they meet only now and then on certain grand occasions. A few members of some of the Phalanxes of Europe may have a taste for eating raw peas, and the same taste may exist in every continent. In Civilization such a taste would be ridiculed and condemned; but in Social Harmony it would become instrumental in forming an industrial series, which, on account of its eccentric and exceptional character, would be considered a high and distinguished bond of the unity of nations.

ACCORDING TO SWEDENBORG THE INHABITANTS OF MARS LIVE IN INDUSTRIAL ASSOCIATION. We read, No. 7363 of the *Heavenly Arcana:*

"They [the spirits of Mars] discoursed with me concerning the life of the inhabitants in their earth, that they are not under governments, but that they are distinguished into greater or lesser societies, and that they there consociate to themselves such as agree with them in mind; and that they know this instantly from the face and speech, and that herein they are rarely deceived; on such occasions they are instantly friends: but they feel no aversion to the rest, for they know no such feeling, still less hatred. They said also that their consociations are delightful, and that they discourse one amongst another about those things which are doing in the societies, especially which are doing in heaven; for several of them have manifest communication with the angels who are in heaven. It is credible also, inasmuch as they are of such a quality, and so consociated, that their societies taken together through that earth represent a common angelic society, for the societies there are all various, but the Lord conjoins all by a heavenly form, that they may be a one; for a one is made of various things or principles suitably arranged into a form."

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A FEW NOTES IN PASSIONAL HARMONY.

FIRST.

It has been remarked in a previous chapter, that in a Phalanx labor is distinguished by degrees:

The first degree comprehends *the works of pleasure*,

The second degree *the works of usefulness*,

The third degree *the works of necessity*.

Each of these degrees is again distinguished into degrees. The degree of necessity, for instance, comprehends works of the first degree of necessity, of the second and of the third; and so of the degrees of usefulness and pleasure. Works of necessity receive the largest compensation; works of usefulness receive a smaller and works of pleasure receive the smallest compensation of any. How much that compensation shall amount to, is to be determined by the circumstances of the Phalanx; this, however, is an invariable law, that of the three elements of production, which are Labor, Capital and Talent, Labor receives the largest share of the profits.

We will suppose that labor receives one-half, capital one-third, and talent the remaining sixth. It is evident that the distribution of the profits in a Phalanx is a simple affair of arithmetic. If the Phalanx has cleared a sum of $20,000, half of it would be given to labor, $6000 to capital, and the remaining $4000 to talent. The part assigned to labor is again divided into three parts; one is given to the works of pleasure, another to the works of usefulness, and the third to the works of necessity. The series belonging to each of the above named degrees, divide their respective parts among themselves. To show in a forcible manner the beautiful equilibrium which must be realized by such a mode of distributing the profits, let us suppose a member of the Phalanx, Charles, interested in 36 different series, which he may distinguish into three orders. In the 12 series of the third order Charles is leader of groups; he has distinguished himself by his industry, by his inventive genius, and is universally acknowledged as a highly deserving member. In the twelve series of the first order, Charles is a mere novice and can therefore claim only feeble lots. In the 12 series of the second order, he occupies about the middle rank in regard to skill and duration of membership. Here there are three classes of interests opposed to each other, impelling Charles in three different ways, and forcing him by interest and self-love to vote for strict justice in the distribution

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of the profits. Indeed, if the respective merits of each of the above-named 36 series be falsely estimated, Charles will have the mortification of not only seeing the dividend which he has to receive in the 12 series of the third order, unjustly diminished, but of seeing the work which he and his fellow members of those 12 series have performed, badly appreciated. The 12 series of the first order might perhaps be favored by this injustice; but Charles being a novice in those series and entitled only to feeble lots, could derive but a trifling advantage from the loss which the 12 series of the third order had suffered, an advantage which would be to him no sort of compensation for his loss in those 12 series. For the 12 series of the second order, where Charles holds exactly the middle rank in regard to skill and duration of membership, it is equally important for him that the profits should be justly distributed. If the 12 series of the second order were favored at the expense of the 12 series of the first and third orders, Charles would of course lose more in the series of the first and third orders than he would gain in the series of the second. However, there is another chance for selfishness to break forth. Charles may perhaps wish to favor the 12 series of the third order where he receives the largest dividends. But it so happens that in those 12 series there are 4 of the first degree of necessity, 4 of the second, and 4 of the third. If Charles sought unlawful gain in the first 4 of those 12 series, he would of course lose in the 8 others, and then how could he wish to wrong these 8 series? Among their members are his bosom friends, his sisters, his own children: oh, believe me, if you will give yourselves the trouble of looking into the divine mechanism of a Phalanx, you will find that man has not only no motive for cheating, stealing, doing wrong of any kind, but that he has the most positive motives for doing right and loving his fellow-men. In this vast household, in this great union of capital, talent and labor, in this glorious concert of passions, faculties and tastes, man meets in every group the friends of his soul, beings that assist him in his labor, that guide him in his new beginnings, that initiate him into new and delightful wonders of industry. Why should he deceive his friends when the future dawns upon him like the morning of heaven, when anxiety has fled from the world, when his children develop their souls under the motherly wings of society in all the fulness of their genuine life, when his wife earns an honorable and independent livelihood by his side? Oh, surely man will live in holiness, when the Spirit of God directs his will, and when society is the result of divine and not of human legislation. But, as the selfish principle is so deeply rooted in

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the human soul, man may in a particular instance be dissatisfied with the portion which has been allotted to him in the distribution of the profits, and the preservation of public order may be endangered by the dissatisfaction of a single member. How shall this calamity be avoided? How shall that man's selfish spirit be subdued? It would not do to attempt moralizing in a social arrangement, where the law of spontaneity is the fundamental principle of truth and justice. It would not do to tell that man, My friend, you must not be so selfish, it is immoral, you must restrain your passions, you must practice a little self-denial. Ah, a pretty joke, would that man reply; a pretty joke, indeed; you mean to feed, I suppose, on my good-nature; no, my friend, I adhere to my right, you have got more than you deserve, and I require either that you should give up a portion of your share or that I should be compensated somehow. The man would certainly be in the right, and if he should be one of those little natures which in our present civilization are easily carried away by the false and miserable motives which it engenders, he will rather sacrifice the happiness of his Phalanx than to give up his claims. Association does not profess to change human nature, and such a case as before stated may occur; it is an extreme case of course, but let us suppose that it has occurred; the question then arises, how will it be met? Well then, in all such cases where the unity of the Phalanx is in peril, the Sacred Legion is called upon to defend the altar of its home. As in the great French revolution of 1789, millions of hearts were made to quiver with burning patriotism, by the powerful and enchanting cry of the National Convention: "The country is in danger!" so will the Sacred Legion of the Phalanx rally round its banner, if the harmony of its members should be threatened with dissolution by the dissatisfaction occasioned in any one member by the distribution of the profits. It has been said that the Sacred Legion receives no other compensation for its services than the respect of the Phalanx, and the marks of distinction with which the legion is honored. Let me here add that the legion accepts, however, a small portion of money for the purpose of forming a fund out of which all those who have a legitimate right of being dissatisfied with the portion they have received of the profits, are paid an additional compensation. Who is dissatisfied with his share? How much does he claim? Does he claim ten dollars, does he claim fifty or a hundred? Let him appear before the tribunal of the Sacred Legion! Let him appear before a tribunal of children who are willing to sacrifice even money for the protection and preservation of their Phalanx! Let him appear. Let him utter his com-

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plaint. He will be listened to with solicitude, his grievances will be redressed; out of the patriotic hand of the young judge will he receive the money he demands; yes, the money will be tendered, but will he accept? Is it possible that a human soul should be so degraded as not to feel ashamed at so much devotedness and generosity on the part of children? The man might have sneered at moralization, but the glorious example of self-denial which he receives from children, must be strong enough to teach him a lesson of patriotism which will, to his last breath, shield his soul from the polluting suggestions of low selfishness. The only mode of regulating or controlling the passions which is adapted and possible in a Phalanx, is to elevate or to neutralize impulse by impulse, passion by passion. The heroic self-denial of the Sacred Legion is compensated by that legion being permitted to impose upon itself new sacrifices in favor of the Phalanx; and the destructive tendencies of egotism are neutralized by the very sacrifices of that glorious band of children, which in the divine harmony of humanity, typifies the most exalted of all the sentiments of the soul, the sentiment of sacrificing love.

What sweet sensations must, in a Phalanx, spring from the sentiment of paternity! In the Phalanx both learning and teaching is from Love. The child may go to any group it pleases, may see how the work is done, may drink deep at all the fountain-heads of Wisdom. The Phalanx knows nothing of compulsion, though on the other hand it knows nothing of disorderly freedom. In the Phalanx the education of children is a truly divine office; there the educating agents are the high priests of Humanity, and in the presence of the thousand counterbalancing influences which, in the Phalanx, are ever active in causing all the good energies of the child to manifest themselves and to expand in the vivifying freshness of a pure and truly divine atmosphere, parents may give themselves up to the pleasure of spoiling their children. How different is the case in Civilization, where parents who are naturally, by their inclination, prompted to gratify their children's wishes, are so often obliged to resist them, and to do violence to children, even to the inflicting of punishment! Indeed, if we would gratify all the wishes of children, they never would go to school, they would be unwilling to work, they would run about the streets from morning to night, torment our neighbors, and do mischief of a thousand kinds. In the Phalanx children would rebel against a parental affection, that would keep them from school; for that school is the great focus of all those things which are calculated to charm the

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senses and to interest the minds of children. It is the Divine Power that draws them to the elegant workshops of the Phalanx, which exhibit, for the use of childhood, a diminutive representation of the noble industry of the Phalanx, and of all the instruments used in the various trades of man; it is the Divine Power which binds children to those loving and skilful teachers who watch all the movements of their pupils with solicitous care, and who are at all times ready to let their pupils enjoy the benefit of high wisdom and practical skill. It is the Divine Power that binds children to their partners in industrial exploits. Look at yonder group; see how eagerly they work, how fixedly they watch all the movements of their teacher; they hear all, they see all, they imitate all, with an untiring enthusiasm. There seems to be a poor little fellow lagging behind; he has been admitted as a novice in the group, but he does not seem to comprehend the thing as readily as his little co-members of the group; he begins to moan, but it is of no avail; his companions have no mercy, nor does the teacher who is engaged with the group, seem to heed him. The little fellow can bear it no longer; he goes to his mother or to some friendly and compassionate Patriarch to complain of the hard-heartedness of his companions. Of course the mother caresses him, tells him perhaps that his companions are naughty boys, that he must not mind them, and lavishes upon her little one various other consolations, which have indeed the effect of soothing his excited feelings, but do by no means lessen his desire for knowledge. He must do something; he cannot remain idle; a thousand attractions shine around him; even the distinctions with which the other children of the same age, or perhaps a few months older than himself, have been publicly honored, their plumes, ribbons, medals, excite his courage, sharpen his senses, exalt all his energies, and the whole disappointment together with the caresses of the mother, result in nothing else but in leading the little fellow to such functions as he will be able to perform with the same skill as his former co-members of the group.

There is another pleasure which Association has in reserve for parents, and of which they are completely deprived in Civilization. We all know that a man who is passionately fond of a certain industrial pursuit, derives a most exquisite pleasure from transmitting his taste to his children; he may have been a passionate cultivator of tulips, or of peaches, and he would be extremely unhappy if that taste were to be extinguished in his family by his death; he would rather sacrifice his fortune than to have the beautiful bower of

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grapes, or the splendid peach-trees which he, being the leader of the Group, has raised and fostered with so much care, neglected after his death. In a Phalanx he needs not to be concerned about the propagation of his industrial taste. In one of the youthful Groups which he took pleasure in initiating in all the mysteries of the art of cultivating peaches, William has attracted his particular attention by a decided talent for that noble art. He adopts William as his son, bequeaths to him his instruments, his books, and a portion of his fortune, which will enable his adoptive child to preserve his favorite art, to the honor of his memory, and the glory of the Phalanx. Truly, this is the triumph of the sentiment of Paternity.* It

* This industrial or spiritual parentage, which is almost completely unknown in our present system of Society, was the principal characteristic of the first churches, *Seth, Enos, Cainan,* etc. Passional revelation, or the intuitive perception of man's good, of his industrial aptitudes or uses, constituted a fundamental characteristic of the members of those churches, and was the fundamental condition of their spiritual and domestic relationships. This passional revelation Swedenborg designates by the term "*Perception.*" The nature of "Perception" is indicated in No. 483 of the *Heav. Arcana:*

"By the names which follow, as by Seth, Enos, Cainan, Mahaleel, Jared, Enoch, Methusalah, Lamech, Noah, are signified so many churches, the first and principal whereof was that which was called Man. Of these churches the principal character or distinction was perception, wherefore the differences of the churches of that time were especially the differences of perceptions. It is permitted me here to relate concerning perception, that in the universal heaven there prevails only a perception of good and truth, which is such as cannot be described, with innumerable differences, so that no two societies enjoy similar perceptions; the perceptions there prevalent are distinguished into genera and species, wherefore the genera are innumerable, and the species of each genus also innumerable; but of these by the Divine mercy of the Lord more hereafter. Since the genera of perceptions are innumerable, and the species also of each genus, and the particulars likewise of each species, it may appear how little, how nearly nothing the world at this day knows concerning things celestial and spiritual, since men do not even know what perception is, and if they are told, they do not believe any such thing; and so also in other things. The most Ancient Church represented the celestial kingdom of the Lord, even as to the generic and specific differences of perceptions; but whereas the nature of perception, even in its most general idea, is at this day utterly unknown, a description of the genera and species of the perceptions of these churches, must appear no otherwise than dark and strange; they were distinguished into houses, families, and tribes, and contracted marriages within houses and families, for the end, that the genera and species of perceptions might exist, and might be derived in no other manner than according to the propagations of temper and dispositions from the parents; wherefore they who were of the Most Ancient Church dwelt together in heaven."

From what is said here of "Perception," it clearly appears that "Perception," out of the Phalanx, is impossible. Without that infinite division of labor into its minutest forms, which the Phalanx alone can exhibit, and without all these forms being combined into one great Series or Compound

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is in the Phalanx only that we can enjoy the sweetness of family life, undisturbed by the quarrels of children, and never overclouded by that eternal sameness, by that gnawing anxiety, and by those frequent troubles which, in Civilization, more than outweigh all the pleasures that we may derive from the love of woman, and the respect of childhood.

I do not pretend to say that, among the thousand pleasures which surround man, there never will be the slightest occasion for self-denial. But I mean to say that a single privation will, amidst so many noble and soul-stirring pleasures, be an imperceptible diminution of man's happiness. Did you ever heed the unfortunate man who is frowned upon by the beauty whom he adores, who is forsaken by the gentle heart that once beat only for him, and for him alone? Or behold yonder funeral procession; the wedded bride is to be confided to the still, merciless grave. Her lover is staggering behind the coffin that enshrouds her endeared frame. His soul seems to be dying within him; for him a veil of mourning is drawn over Nature's rosy face; even the sunbeam that enlivens all things, chills his heart; for him life is extinct; the ray that cheered his bosom and warmed it into emotions of delight, has died away; his spirit is drooping like the flower that is refused the dew of heaven; he lingers on for a while until his shadow is seen no more.

Unity according to the similarities existing between them, the mind cannot possibly become conscious of its infinitely diversified forms of thought, nor can its development be spontaneously and endlessly progressive.

It has already been shown in other places that the mind is an organized substance, or an organization of forms of thought, which may be developed out of itself agreeably to its nature, but cannot be altered in one single particular without destroying the mind itself. I shall here add No. 42 of *Divine Wisdom* as a further confirmation of the doctrine that the mind is an organization of perceptions, residing in and manifesting themselves by means of the innumerable substances and forms in the brain, and undergoing changes according to the influences which affect them.

"The substances and forms which are love and wisdom do not exist before the eyes as the organs of the external senses; but still no one can deny that those things of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and that they are not volatile entities flowing from nothing, or abstracted from that real and actual substance and form, which is the subject: for there are in the brain innumerable substances and forms, in which every interior sense, which has relation to the understanding and the will, resides. That all the affections, perceptions, and thoughts there, are not exhalations from them, but that they are actually and really the subjects, which do not emit any thing from themselves, but only undergo changes according to the influences which affect them, may evidently appear from what has been said above concerning the senses."

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Behold again the Trojan princess, immortalised by Virgil's verse. At the bidding of a god her lover leaves her hospitable shores, and the distracted woman pierces her bosom on the funeral-pile, whose flames were to reduce her lifeless limbs to ashes.

Whether a gradual sinking or a violent rushing into death, it is the same result brought about in a different manner according to the differences of temperament. When the ethereal influx has ceased, the springs of life are broken; living is then a mere moving of the limbs, a mechanical inhaling and exhaling of air, a mere ebbing of the blood. Oh, when all our aspirations are concentrated in one paramount emotion, when our thoughts are converging in the one sole object of our affections, when every pulsation of the heart is swelling with that love which has become the heavenly manna of our souls, the highest condition of our transfigured life, is it strange that the rupture of this exclusive chord of harmony should blast the clay-built instrument? Is it strange that even self-destruction should result from such a despondency of blighted love? This terrible effect of the disappointment of passion seems to be impossible in an order of things where the most various, the dearest interests combinedly engage the attention of the human soul. In a Phalanx, man may be disappointed; he may even suffer grief, but it will be like a thin cloud passing over the bright face of the sun, and will soon be dissipated by his cheering rays.

ARCHITECTURAL HARMONIES.

Is it necessary that my readers should make an effort of imagination in order to picture out to themselves all the magnificence of the Palace which man will inhabit in Association, and to conceive the fitness, the adaptation of that Palace to the wants of human nature? There, in that Palace, our inward sense of beauty has a chance of meeting corresponding forms in the external world. Decorated with all the tributes of the fine arts, the Palace of the Phalanx shines forth like a Sun adorned with divine splendor. The pomp in which the central building is clad, and the infinite attractions distributed in the wings according to a law of harmony, effectually prevent the least stagnation of either spiritual or physical life. Throughout

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all the apartments of this Palace, the temperature is regulated agreeably to the wants of the human organism. Every where man inhales a fresh and wholesome air. Every apartment, even the smallest and cheapest, is comfortably heated and illumined. In this Palace you never see a single man carrying about a badly smelling lamp or a tallow-candle, shedding a gloomy light, and leaving drops of oil deposited on the carpets as so many traces of social incoherence. You do not see a thousand chimneys or badly constructed stoves, creating innumerable quantities of filth and discomfort, and being insufficient to shield man from the severe cold of winter. Oh no; all the grand contrivances of modern science are resorted to, to realize in all the apartments, halls and alleys of the Palace of the Phalanx, such a harmony of light and heat, and such a perfect adaptation of those principles to the human organism, as can hardly be seen in Civilization. And here, in this house of magnificence, man can leave his apartment and attend to his business without exposing himself to the vicissitudes of the weather or to contact with the abominable mud-pools which disgrace the streets of civilized cities and villages. Round the whole building, at least so far as is convenient and necessary, circulates a covered gallery with occasional flights of steps leading to the upper stories; this gallery typifies as it were the bond of Unity and Love which unites all the members of the Phalanx into a great family of devoted friends. The gallery is the main-street of the Phalanx; it is furnished with large windows that let in a profuse quantity of light, while enchanting flowers adorn its sides and exhale a thousand perfumes, at the same time that they give occupation to groups of lovely women and children and delight the eyes of all passers-by. This gallery is occasionally used as a place for the exhibition of the wonders of Industry, and the Regency of the Phalanx take care to have choice specimens of Manufacture and Art always exhibited there to the delight and admiration of the Phalanx. All parts of the building, all those at least where any essential branches of industry are cultivated, are connected with each other by subterraneous passages or by covered galleries supported by pillars, and those passages are continually lighted, and heated or ventilated as convenience may require. Evidently there can be no danger, or but very little danger of fire in an architectural arrangement, where no fire is used isolatedly, where the use of separate lamps, candles, parlor or kitchen fires is altogether abolished; and if, by any accident fire should break out, it certainly could be easily extinguished in a place where the group of firemen is constantly assembled on the spot, and where, in consequence of the internal arrange-

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ments of the buildings, the force of the water can, in the twinkling of an eye, be brought to bear upon the enemy in whatever apartment he may first show himself. If I use the term firemen, I do not wish my readers to understand that the firemen of a Phalanx are like the firemen of Civilization. The firemen of a Phalanx are a group of that Sacred Legion, which, in a Phalanx, takes charge of all those works that present no direct attraction to the mind. Those firemen, like their fellow-soldiers of the Legion, constitute a body of the noblest, most exalted characters of the Phalanx, such men as in Civilization would be willing to sacrifice their lives for Humanity. They acknowledge no other motive for their noble exertions than Love to God and Enthusiasm for the Phalanx and for Humanity, and the respect of their fellow-men is the only reward which they accept for their devoted efforts. And those members of the Sacred Legion are for the most part boys of from twelve to sixteen years old, with a few men and women among them whose enthusiasm has not been extinguished by their advancement in age. Oh, the Phalanx is a Sphere where all great and noble souls can expand and revel in devotedness to their brethren. Sursum corda! raise thy heart, noble-minded enthusiast, let not thy spirits droop; heed not the mockery of the world; let not those dead, calculating faces, which now surround thee on all sides, intimidate thy soaring imagination, thy lofty thoughts, thy keen feeling; look up to God, look down on suffering, care-worn Humanity, and the vision of the Phalanx which is now flitting before thy internal senses, will comfort thee, strengthen thee in the glorious battle for thy fellow-men; and when the day of victory shall have come, thou wilt be prepared to receive as a compensation for thy services the honor of Priesthood in the temple of Humanity and God.

GASTRONOMICAL HARMONIES.

The nature and object of a truly Christian meal are indicated in the following passages from the *Heavenly Arcana* of Swedenborg, No. 7996:

"The supper of the Passover was what represented the consociations of the good in Heaven. Feasts, both dinners and suppers, in ancient times were made within the church, to the intent that they (the members) might be consociated and joined together as to love, and that they might instruct each other in

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those things which are of love and faith, thus in those things which are of Heaven; such were at that time the delights attending meals (commessationes, messings together), and such was the end for the sake of which dinners and suppers were instituted; thus the mind was nourished and also the body unanimously and correspondently; hence they had health and longevity; and hence they had intelligence and wisdom, also hence they had communication with Heaven, and some had manifest communication with the angels. But as all internal things in process of time vanish, and pass off into external, so also the ends of feasts and meals, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions, viz., for the sake of gain, for the sake of pursuit of honor, and for the sake of pleasures, whence the body has nourishment, but the mind none."

No. 8352:

"Meat corresponds to good and drink to truth; and it is in consequence of this correspondence, that meat and drink nourish the body better and more suitably, when man at his meals is at the same time in the delight of discourse with others concerning such things as he loves, than when he sits at table alone without company."

No. 9412:

"Amongst the Ancients were instituted banquets, feasts, dinners, and suppers, that they might be consociated by such things as are of wisdom and intelligence—hence also feasts, dinners and suppers, in the word signify consociations as to faith and love."

No. 6 *Conjugal Love:*

"Heavenly food in its essence is nothing else but love, wisdom, and use together, that is use, by wisdom, from love; wherefore food for the body is given to every one in heaven according to the use which he performs; magnificent to those who are in eminent uses; moderate, but of requisite relish, to those who are in uses of a middle degree; and ordinary to such as are in ordinary uses."

From the last paragraph it appears that there are three orders of meals in a Society constituted according to the principles of Divine Order. Guided by the genius of Science, Fourier establishes that threefold order of meals in his Phalanx, besides the dinner-parties by private members, and the food prepared for the animal creation.

Whatever food man wishes to consume, should be prepared at the time and in the proportion that it is wanted. What a miserable system we are obliged to adopt in Civilization in regard to the distribution and preparation of food! What does the farmer know of the quantity of vegetables and fruits

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that are wanted by the consumers in a city? He carries his produce to the market, and then come the grocer and the butcher and buy up as much as they can, to sell the gifts of Nature to thousands of hungry poor, not only with fifty per cent. profit but in a deteriorated state. Vegetables and fruits should be eaten fresh from the garden. Taste corn fresh from the stem and corn which you buy in the market; it does not seem to be the same vegetable. Vegetables which are not prepared fresh from the ground, are a mere burden to the stomach. In Association we shall be able to determine by a strictly scientific analysis the properties of each kind of soil, and to confide to it the plants which are especially adapted to its nature.

In Association the science of Gastronomy will become a true and noble science, to which chemistry and all other natural sciences will become tributary as so many rivers discharging their waters into the ocean. In Association we shall not have any rancid butter; the milk will not be sold watered, or churned in consequence of having been carried about the street for several hours in succession; there will be no overheated meat; in Association there will be but one market, and that market is bountiful Nature. A parallel between our present system of marketing and the system adopted in Association may perhaps afford an interesting picture. Surely, among the abominations of Civilization, the system of marketing adopted in that Society is not one of the least reprehensible. Early in the morning, at one or two o'clock, several hundred farmers start from their respective homes, tiring out as many hundred horses, each man losing a day in selling a handful of green fruit or vegetables, and, when assembled together at the market, forming as it were, a band of merciless enemies to each other, striving at outdoing each other in cunning and trickery, and chuckling at the success they have met with in palming their worthless merchandise upon the consumer. But the loss of time for the farmer, the disagreeable rattling of some hundred carts, the unharmonious howlings of all sorts of venders crying their wares from morning to night, the various modes of cheating to which the consumer is constantly exposed, are not the only inconveniences of the miserable system of marketing adopted in Civilization. As regularly as the morning sun shines you see multitudes of men and women going to market to buy the necessary provisions for the day. Of course they must possess the cash required for that purpose, which is not the case with thousands of starving mortals. Thousands are deprived of the pleasure of tasting the delicious strawberry, the juicy pear, the sweet

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peach, and of many other kinds of fruit which God has designed for the universal use of man, and which in Association the poorest member of a Phalanx may enjoy, not only in the greatest abundance but also of the most exquisite quality. In Civilization those beautiful gifts of God are hawked about the streets until their flavor has evaporated and their natural beauty is effaced. Is it possible to devise a more abominable system of waste than our system of marketing? What! thousands of men carrying every day provisions to the market and tens of thousands going to buy them, without being permitted to consider the state of the weather or even the quality of the food? For, after all, we must eat, and we must eat that which the farmer brings us. We must eat his sour cherries, his green apples, his green tomatoes, his green plums; we must eat the peas, the beans, the corn which he often keeps locked up at his stand over night, and the next morning sells to the hungry victims of Civilization with as little scruple as though he had conferred a benefit upon mankind. And what kind of a place is a market? Is it a place fit to hold the food of man? Should not the place where man's food is kept, as well as where it is prepared, be a place distinguished by elegance, by the utmost cleanliness, nay more, by the highest beauty? There are certain parts in a market where man can hardly set his foot without experiencing a sensation of disgust. Filth revolts the eye and loathsome odors fill the nostrils. And what faces do you see there? Can any thing look more degraded than a market-woman? Did you ever observe how the desire of lucre, how the anxiety of palming upon the market-going public their soiled cabbages and bruised fruit, has branded upon the faces of those women such an aspect of vulgarity and beastly selfishness as might frighten even the stoutest heart into a shadow? Surely that system must be subversive of all order and propriety which causes the delicate countenance of woman to degenerate into a repulsive form, and woman's soft and charming voice into a vulgar yell.* It is not so in Association. There, when food is wanted, man goes to Nature's market, and from her prolific stores draws abundant, wholesome, and exquisitely beautiful supplies. In the Phalanx, all the industrial series, before going to rest, spend an hour or so in concerting in the magnificent Exchange-Hall, their industrial cam-

* This remark applies more to the market-women of Europe than those of this country. In general, the lower classes of this country, and especially of New-York, are more polite and obliging than those of any European country that I have visited.

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paign for the next day. The Series of the Gastronomists decides on the character of the various meals which are to be prepared next day. Groups wishing to arrange private dinner-parties, announce their intentions, and when the Series of the Gastronomists has concerted its arangements, a member of their executive Committee informs the Series of the vegetable and fruit-growers and the superintendents of the animal creation, of the things decided upon, and next morning, at the hour appointed, the vegetables, fruits, and whatever is wanted for the use of the Phalanx, will be pouring into the spacious and magnificent hall of the Gastronomists, clad with all the freshness of a new-born flower, and exhaling a perfume as pure as a dewdrop from heaven. And to enjoy these blessings, you need not buy them. They are yours; you have been instrumental in creating them; you have given a good advice to those who attend to their cultivation; you have perhaps suggested a new system of manuring the soil, of watering the plants, of preserving the seed; and then, without your skill in preparing those vegetables for use, they would not be of any avail to the cultivators. With you God has deposited the science of the preparation of food. Enjoying the results of your skill, is well worth the trouble of bestowing upon the production of vegetable or animal food all the care which the most enthusiastic fondness for that sort of usefulness can suggest. A dinner in the Phalanx, is a banquet both of the body and of the mind; it is the Fundamental Accord of all the material and spiritual harmonies of the Phalanx. Oh, would that it were possible for me to elevate the idea of a Dinner in the Phalanx to that spiritual sublimity which, in Association, will irradiate from all the forms of matter; would that it were possible for me to show that a dinner in the Phalanx will be a sublime act of adoration, a glorious manifestation of that eternal principle of Love, of which all the harmonies of Creation are special forms! See, how all the talents and passions of Man converge in that sublime focus of gastronomical science. The chairs, the sofas upon which you are sitting, have been manufactured by the friends whom you love, and who derive exquisite pleasure from the consciousness of having procured for you the means of ease and comfort. The table which supports the fragrant dishes, is the result of the enthusiastic labor of those with whom you are associated in the performance of some of your dearest and most exquisite works. The leader of their group who was intrusted with designing the form, is one of your relatives. You yourself have aided in making some of the tools, the excellent qualities of which have materially contributed to work out the elegant forms and beautiful

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carvings of the table; the delicate hands of your wife may have assisted in laying on the gilding; your children may have given the first polish. What a concert of agreeable sensations must spring up from this conflux of spiritual interests! The conception of so much pure and truly divine enthusiasm is overpowering. The hand of Friendship and Love has been active in preparing the thousand beauties around us. Some of the Vestals of the Phalanx, the priestesses of beauty, and the protecting angels of virtue and honor, have aided in manufacturing the tablecloth of a dazzling white and with elegant flowers interwoven in its contexture. Those bouquets that fill the hall with a thousand delicious perfumes, have been arranged into expressive language by the queen of the Phalanx. All the beautiful affections of the soul are represented by those fair children of Nature.

There is magnificence all around us; for there can be no spiritual grandeur, without a corresponding beauty of forms. The china, which is used on this occasion, has been sent to our Phalanx from a neighboring society as a token of good feeling. From under its brilliant glazing, the banner of Humanity shines forth with its seven colors unfurled over the escutcheon of the friendly Phalanx. Let us admire, for a moment, the soup-bowl standing opposite to us. The Group of silversmiths who manufactured this bowl, has been publicly honored at the last exhibition of industry. Out of a fair hand, the leader of that Group received the golden medal. It is quite sufficient for the members of a Group, that their leader should receive the distinction in their names. The leader and the members of a Group are not different persons. As they do one work so they typify one idea, one sentiment, one impulse. But the interest excited by the elastic velvet on the floor, by the splendid paintings and the dazzling glasses which decorate the walls, by the mass of light streaming from the chandeliers at the ceiling, by the thrilling harmonies resounding in the adjoining Hall, is trifling in comparison with the intense enthusiasm excited by the gastronomical conversations which are now taking place. Each group, both of the cooks and the consumers, is proud of its favorite fashion, its favorite dish; each group is proud of the applause with which a newly-invented method of preparing a certain dish is received, and of the satisfaction which its friends derive from the new invention. And this is not materialism. A dinner in the Phalanx is the practical test of the goodness or superiority of certain fashions or certain kinds of food. The Phalansterians consider it their most sacred duty to know the laws which regulate the material harmony or health of

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the human organism; they know that the preparation of food is just as important a form of Art to man, as the creation and preservation of the vegetable and animal kingdoms are important to the Divine Maker; they know that our perceptive faculties are sharpened, our thoughts are rendered more lucid and just, our passions are refined and the bond of union between Humanity and God more intimately realized, in proportion as we develop the harmony of the body by a general refinement of the senses; and there is no better proof of a certain food or fashion being adapted to our organism, than the pleasure which we derive from tasting it. The gastronomical conversations which take place at every dinner in Association, are passional revelations (intuitive perceptions) concerning the true method of preparing the productions of Nature for use. The science of gastronomy being the pivot of all natural sciences, spreads its ramifications into them all. Soil, rain, air, light, the vessel in which food is prepared, exercise an influence over the nature of that food, and unless we succeed in determining the character of that influence by a correct knowledge of the chemical properties of those various elements, we shall never be able to perfect the science of gastronomy; the production and preservation of food will continue to be a mere shadow of use, and in many cases our arbitrary and random systems of preparing food will be more or less injurious to the health of man. When the triumvir Anthony wished to eat roast pig, his cook had twelve little pigs put upon the spits at intervals of a few minutes from each other, in order to secure the *à-point* in roasting. The *à-point* is absolutely necessary to a perfect adaptation of the food to the human organism; but scientific principles may lead us to discover the *à-point* without incurring the ruinous and ridiculous waste which was the order of the day in the kitchen of Anthony. As long as we are doomed to live in Civilization we shall have to submit to that most horrible of all the curses of isolated households, to the curse of a scientific preparation of food being inaccessible to the great majority of men; we shall have to swallow indiscriminately that which is fit, and that which is not fit for our organism; we shall have to wink at quantities of filth with which the food prepared by the unclean and sweaty hands of servants who are obliged alternately to attend to the washing-tub and the soup-pot, to peal potatoes and to scrub the floor, must unavoidably be spiced. Oh, let us construct the Phalanx, and man, guided by the finger of Science, by the charm of Beauty, by the impulse of Love, by the enthusiasm of Industrial perfection, by the competition of watchful rivals; man, guided by the *Sun of Truth*, will

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realize a system of Gastronomy that shall convert this globe into a garden and Humanity into an image of God; a system of Gastronomy whose truly ethereal preparations shall be agreeable offerings to God, and heavenly manna to his new-born angels.

And if any thing should be calculated to heighten the pleasure of a meal in a Phalanx, it is the manner in which the company is waited upon. Of course, there can be no sort of hired services in an order of things where the law of spontaneous attraction reigns supreme. The company at table is waited upon by friends; particular Groups attend to these works of Charity or Love. Parents may be waited upon by their children; teachers by grateful and loving pupils; young men by their brides; women by those whose articles of toilet are an object of their care.* In a Phalanx there are a thousand chances for reciprocating the services which may have been rendered to you. Some may have a special attraction for waiting upon their fellow-men. God, who has predestined mankind for Association, has also distributed the attractions of human nature in a just and convenient manner. For many generous hearts the greatest pleasure consists in waiting upon their fellow-men.

"The angels," says Swedenborg, in No. 5648 of the *Arcana*, "make wisdom to consist in such things as man accounts vile and holds in aversion."

And here there is the additional incentive of waiting upon friends whom you honor and love, and to whose kindness, skill and enthusiasm, you owe infinite and invaluable comforts; here there is the additional stimulus, that personal services, services of Charity, are considered services rendered to God, and which the Phalanx and Humanity delight in exalting to the highest honors. Those things which are now eminently calculated to awaken feelings of disgust, cleaning the dishes and so forth, after dinner, will, by the application of machinery, be effectually prevented from exciting repulsive sensations. Almost any work which is done on a large scale, can be done

* NOTE: Fourier thinks that in a Phalanx of Compound Harmony, the time which men will devote to dinners, will be very short. I think the presumption is, that people will take their meals very leisurely. It takes at least half an hour to *devour* a dinner; in agreeable company *two* hours and even *three* will readily elapse during the time that people may devote to the rational enjoyment of a well-prepared dinner. And where can this enjoyment be more rational than in the midst of beings, each of whom will be enabled by superior intellectual acquirements, and a soul full of harmonic affections, to contribute his share to the spontaneous outpourings of noble thoughts and a warm and ever-flowing sympathy for the group?

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by machinery. No fear needs to be entertained in regard to the practicability of preventing any possible kind of uncleanliness from coming in contact with the human body.

In Association man has a home; in the Phalanx man will be clad, he will be fed as a child of God. If he wants a piece of raiment, a piece of furniture for his private apartment, he needs but give notice to the Executive Council of the Series which manufactures the article wanted, and the thing will be forthcoming at the very earliest period. If, on the ledger of the Phalanx his debits should have exceeded his credits, which by the by appears to be impossible in an order of society where man produces four times as much as he consumes, he will find it an easy business to lessen his expenses during the next sixth-monthly term. But this necessity can hardly ever happen, because every member of the Phalanx can, at any time, be informed of the state of his affairs. Man needs not to have any anxiety for the future; his daily bread is as sure to him as the atmospherical air is to his lungs; his children are provided for; his wife will never be abandoned to the mercy of society; the alms-house is utterly useless in a society where all the solicitude of Love and heavenly spontaneous Charity is lavished in inexhaustible streams upon the orphan and the sick. But how can there be any sickness in the midst of this harmonious life, in an order of existence where every movement of the fibres, every action of the muscles, every sensation of the nerves, every look, every breath, every thought of man, is an element of Harmony? Oh, I can foresee in the spirit the rosy cheeks, the animated and expressive looks, the dazzling teeth, the elastic bodies, the noble port of Man in Association. I see the king of this globe wreathed with health and majesty; I see the queen of this earth blooming like a new-born flower, loving and beloved; I see childhood moving amidst the wonders of Industry and the beauties of Nature, all their senses and their minds active in the glorious initiation into practical and scientific labor. There is no room for sickness. The mind is harmoniously active; the passions are equilibrated by the action and re-action of infinite and dear interests; the senses dwell upon images of beauty and harmony; Humanity is busily engaged in extirpating the sources of disease; the marshes are drained, the rivers are embanked, vast means of communication are realized from country to country all over the globe; the oceans have married their waters, and the time is approaching when the prophecy of Isaiah shall be fulfilled: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose!"

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That there will be no sickness in the Phalanx, appears from No. 5726 of the *Heavenly Arcana:*

"If man lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord; thus also the smallest and invisible vascula would be open, and hence man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise infant; and when in such case the body could no longer minister to its Internal Man, or Spirit, he would pass without disease out of his terrestrial body, into a body such as the Angels have, thus out of the world immediately into heaven."

ANALYTICAL INQUIRY INTO THE NATURE OF TRUE LIBERTY.

Before we examine the nature of true liberty, let us first cast a glance at what, in our present state of society, passes by that sacred name. Let us cast a glance at the religious, political, commercial and spiritual liberty which man is said to enjoy in Civilization.

RELIGIOUS LIBERTY.

By religious liberty we understand the right of manifesting our sentiments of adoration towards God in the manner which appears most harmonious to our hearts and minds. We are permitted to assemble in churches for purposes of devotion, to pray to God kneeling or standing; we are permitted the liberty of form; our Constitution shields us from actual violence, if the form we have chosen should happen to be contrary to the sentiments of the majority; there is no paling or burning; the Inquisition no longer rivets our consciences to the tenets of a ruling church; human limbs no longer quiver upon the altar of fanaticism; the heavens no more shine with the lurid glare of burning cities, victims of religious persecution; the air no longer vibrates with the shrieks of the wholesale burnt-offerings of a Philip; but have we, for all that, conquered any thing else *but the freedom of the form?* Is it not a form without spirit, a body without soul? What! Is this habitual communing with God on a Sabbath, this discordant tolling of the bells,* this heartless singing, this

* I do not object to the use of bells, but to the discords which their ringing now-a-days occasions. Bells are eminently adapted to religious worship; but the bells of a city should constitute an orchestra, as it were, capable of giving out harmonies from heaven.

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thoughtless listening, this professional preaching, is all this the soul of religion? Can liberty prosper in the soil of usage? Can the ice of custom warm the spirit? What! when the religious sentiment, ever since its first manifestation in the child, is grasped by the unyielding tyranny of an established faith; when man from his very childhood is taught that the only true relation between himself and his Maker, is the one acknowledged by the church of his fathers; when he is taught that it is proper and meritorious to stand by the faith of his church; when he is called upon in the name of his God, of his Redeemer, of his eternal salvation, to persevere in the faith of his family, is it not rational to suppose that his feeble soul will shape itself according to the invariable and irresistible influences of those inflexible religious teachings; that he will lose all power of self-determination in religious matters, and that he should afterwards recoil from the idea of submitting his religious belief to a candid and fearless examination, though the silent whisperings of his reason may hint at spiritual bondage and the fallibility of human faith? What! talk about religious liberty when our consciences are trammelled by the church; when thousands invest a hundred dollars in a pew that it may bring them five hundred in return; when membership in a church is the only means of gaining the respect and the confidence of the community? Go then forth, high-minded reformer! let society know in what respect thou holdest the passionless brow, the measured step, the inflexible dogmatism of the hired priest, and society will reject thee from its bosom, like a venomous viper. Woman will shrink from the touch of thy pestiferous breath, thy brow will be branded with the stigma of atheism, thy friends will forsake thee, thy children will suffer want; and if thy heart fail thee, thou wilt have to lie prostrate before the hypocritical pew-holders of a fashionable church, and with the blush of shame on thy cheek, thou wilt be forced to accept the pittance of their commiseration and to suffer thyself to be reminded of thy weakness and forlorn condition. Oh, let us not give the sacred name of religious liberty to the power conferred upon us by the civil laws, of establishing empty forms of worship, which instead of drawing men to each other, disunite them into antagonistic sects, and leave the solution of the great question for which Christ lived and died, the realization of the universal brotherhood of men, untouched and unapproached. If we inquire into the degree of *social* liberty which the exercise of the religious franchise has worked out for man, what do we see? Do we see men bound together by the ties of love, by the charms of mutual confidence, by the sympathy

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for each other's welfare, by the congeniality of character, taste, feeling and interest? Do we see peace and harmony ruling the hearts of men, moving them with deep and irresistible enthusiasm for virtue and truth, or what do we see? Do we not see society cut up into castes, arrayed against each other by the pride of birth, by the power of money, by resentment and contempt, and all the prejudices of education? the rich despising those who gild their parlors, who spread the soft carpet under their feet, who concoct in the crucibles of gastronomy the delicacies that are palatable to their taste and which they alone enjoy to the exclusion of millions? What compensation does the laborer obtain for the thousand refinements which his unwearied industry and skill press into the channel of the smooth though monotonous lives of the rich? Is he not excluded from their pleasures? Would not their doors be turned upon him, if he should seek admittance in their halls? Would they not feel degraded by the grasp of his hand or by the contact of his garment? I do by no means wish to make this social inequality a cause of reproach to the rich. How could I without violating the most simple laws of equity? How could any body reasonably demand that the rich, for whom material refinement has become a second nature, should not recoil from the social intercourse of men, whose sensibilities are weakened and often obliterated by misery, whose skin is rough from their unceasing conflict with matter, whose limbs have lost all elasticity and are unfit for the graceful, the measured motions of fashion, whose minds are left unadorned, and see nothing in the world around except the one ever returning object of their labor? No, I do not mean to blame the rich for avoiding all social intercourse with their poorer fellow-men; I simply mean to state the truth, that the separation of men into castes is one of the universal staring facts of our present system of society; that no one in this society is allowed to take his stand any where without being looked down upon by those above him, and pelted and reviled by those below. I mean to say, that if religion imply an universal communion of men, an universal concert of souls; and, if by religious liberty we understand the power possessed by every member of humanity, of chiming in with that great union of human desires and aspirations, there exists hardly the shadow of religious freedom. If social liberty be the fruit, the necessary result of religious freedom, then let us judge the mother by her offspring; then, on looking at the degradation of an immense majority of the human race, at those barriers which wealth, tone, manners, establish between man and man, at those icy walls with which prejudice and

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pride isolate heart from heart, at those protective tariffs with which nations seek to compress each other's aspirations for glory and power, through the magnificent and truly divine achievements of industry; on looking at that fearful and endless list of social inequalities arrayed against each other in deadly hatred and bitter strife, let us confess that religious liberty is as yet a mere dream of the poet, a delusion of the religious enthusiast.

POLITICAL LIBERTY.

Let us now examine whether political liberty in our present system of society, has more reality than the liberty of religion.

What do we see in the political world? We see thousands of men polling their votes without being at all competent to understand the subjects of legislation. Have I not a right to expect that the man who is called upon to elect his representative in matters of legislation, should know what he is to legislate about? Now, no one, no rationally thinking being will deliberately assert that the thousands of voters on whom the predominance of Whig or Locofoco measures depends, have a correct knowledge of the measures which each party advocates; no one will assert that each of these voters is capable of measuring the extent, of calculating the consequences of those measures? Just think of it; men who often are perfectly ignorant of the history of their country, who are perhaps unable to sign their names or to read a newspaper, who have perhaps resided only for a couple of years in the country; men whose adherence to political parties does not spring up from a logical conviction, but has been transmitted to them by birth and education; such men are supposed to be competent to arrive, by God knows what kind of divination, at a deliberate opinion on those intricate subjects of legislation, in regard to which there exists in the minds of the wisest and most experienced men in the country, an inveterate, an inextinguishable division of opinion? But the men themselves confess their incapacity for political legislation. "Resolved," I extract this from a number of the late New Era, "resolved, that we have been deceived once by Whig promises of better times, with two dollars a day and roast beef; that was their fault; if they ever again so blind us with their hard cider and coonskins, as to make us believe them, that will be our fault, and we must expect to suffer." Does not this confession imply an incapacity to be guided by principle in preferences for a party? Does it not imply that their imaginations had been wrought upon by the fat and juice of the

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beef, that they had suffered themselves to be bought by the promises of the Whigs, and that the Whigs having failed in fulfilling their part of the contract, had no right to expect a faithful adherence to their party on the part of those laborers? It is the probable result of a party's legislation, and not the principles by which the party pretends to be actuated, which binds most men to the party's flag. Now whether it matters much or little which party rules our country, it is all-important for me that the laws should be enacted by competent men and not by ignorant hirelings. Can one legitimately be called upon to obey laws which have been enacted by incompetent legislators? I say that he is not morally bound to obey them, and that the power which enforces such laws is an abominable despotism. What then has this kind of political legislation to do with freedom? Where is freedom, when a man of honor and general experience and sense is dictated to by the ignorant hireling?

But let us suppose every body competent to legislate. Whigs and Locofocos poll their votes, and lo! the Locofoco ticket is triumphant. What becomes of the poor Whig whose political freedom consisted not only in depositing his vote but also in seeing the man of his choice elected to office? Does he enjoy political freedom under the legislation of a party which he hates and despises, and whose measures appear to him odious and tyrannical? Does he, who sees no salvation for his country except throught the bills of promise of a National Bank, enjoy political freedom when a Sub-treasury is fastened upon him and his party? Does he not call his political rulers tyrants and wicked schemers? Does he not move heaven and earth to drive them from office, and to have their measures repealed? Unless we labor under the influence of hallucination, we must confess that our mode of exercising the elective franchise by no means insures political freedom, and that what we consider political liberty is to a great extent an illusion. Association alone has the power to realize a true system of universal suffrage, both as to the competency of the voters and the spontaneous adhesion of all parties to the measures proposed and the men elected to office.

COMMERCIAL LIBERTY.

With the best will and the most candid wish, I can see no true liberty in Civilization. Even commercial liberty, which we now designate by the name of free competition, does not exist in our Societies. Let who will, call this system of commercial chaos, freedom! This tendency of our merchants,

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manufacturers, and laborers, to put each other down in business, I cannot consider an act of rational freedom. The mode in which the principle of free competition is obeyed in Civilization, and which is advocated alike by blinded philanthropists, by deluded politicians, and by cunning impostors as the most beautiful expression of liberty, cannot appear true when measured by Christian charity. It is said that Trade will balance itself; and I have no doubt that it ultimately will. But at this present moment, has not the power of expansion, inherent in Commerce, made it a disproportionate absorber of the social energies and capital? Has not Commerce spread a fearful incertitude, an universal anguish throughout society? Has it not caused the ruin of thousands who had embarked their fortunes upon the waves of commercial speculation? Need we look further than to our own country for a confirmation of that fact? Has it ever happened in the history of Humanity that a special law was passed for the relief of thousands of bankrupts? How does Trade succeed in balancing itself? If ten merchants be sufficient to do the importing and exporting business of a town, what will become of them, if five others should settle in the Community and inundate it with a deluge of goods which are not wanted? Suppose these goods attract attention and excite interest by their newness, by pleasing the fancy and the pride of fashion? What will be the consequence? New wants will be created; the expenses of the families will be increased and perhaps be diverted from their original channel; the resources of the ten merchants will lessen; their business will slacken; their credit, their existence will be endangered; they will look upon the five intruders as their natural enemies, and in the name of Interest they will hate and persecute the new comers, will try to put them down, and will exult at their defeat. But this defeat may be impossible; the five may command a larger capital; they may have more business tact; they may know better how to slip their goods into the market; their enemies will be compelled to sell at lower prices, and as they cannot give the same good quality at an inferior price, they will have to manufacture the goods of an inferior quality, and, in order to preserve their good appearance, they will have to resort to deception and disgraceful trickery. How then does Commerce here balance itself? Will the original merchants leave the place because five others have intruded on their peaceful industry? How can they? How can a man leave the position he holds in Society, even if he should be willing to yield to an intruding schemer? Are not his fortune, his usefulness, the lives of his children,

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identified with the place he occupies? We are not now living in that patriarchal state, where a man was allowed to wander about with his flock from pasture to pasture without inconveniencing himself, where this wandering was the soul of life. We live in Civilization; we are riveted to our positions, and must hold on to them, unless we mean to be looked upon as vagrants and vagabonds, and to lose all the confidence of our fellow-men. I ask again, How does trade balance itself when infinite quantities of goods are forced into the market without any regard for the actual wants of the community? Would a natural system of trading, of administering to the actual wants of the community, be like the established system of commercial inundations? Is it the best possible organization of Society, when trade gives the impulse to the social movement, absorbs the capital and energies of Humanity, and explodes now and then like a boiler pregnant with destruction?

In every Community of men, there is wanting a certain quantity of produce and of manufactured goods; how large that quantity ought to be, the individual trader cannot possibly know; that must be decided by the Community. Whatever the Community does not produce itself, it must import from other places; but no importation should be made except of such things as are actually wanted, and about the time when they are wanted; this would be natural trade, absorbing no more time, capital, and talent, than would be really necessary, and leaving no room for speculation.

SPIRITUAL LIBERTY.

There is no spiritual freedom in Civilization. According to some, spiritual freedom consists in an absolute control which reason exercises over the will; but, unless we mean to give the lie to universal evidence, we must admit that this control is a mere abstraction, because in almost all men it is not reason which guides the passions, but it is the passions which lead the former. According to others, spiritual freedom consists in the continual and spontaneous development of the passions. But have those cardinal impulses of the soul which we distinguish by the names of Love, Friendship, Ambition, Religion, succeeded in conquering for themselves adequate spheres of development? Have they not been compressed rather than called out? Do not our passions, which are irresistible tendencies, prove destructive as yet to ourselves and to Society, unless their movements are kept within bounds by external force? Does not Ambition, cased in the

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narrow channel of Politics, swell to a mighty river, and, breaking down the feeble embankment of Principle, inundate the political mart with perfidious schemes and vulgar denunciations? Does it not endanger the honor and prosperity of a nation and perhaps shake the foundations of Empires? How do Love and Friendship torment the heart in a social arrangement where their rays so seldom warm a congenial soil? How often does the young woman fade like a rose that has hardly opened its chalice to the cheering rays of the sun, and is then plucked by a cold hand, and cast away until its delicate petals have withered into colorless leaves! Her emotions, quickened into vague and undefinable love, are fruitful only of anguish. How eloquently do those upheavings of the bosom bespeak the yearning of her heart! Oh woman, dost thou not know that in society as it is, insensibility is the condition of happiness?

Those cardinal impulses of the soul, the Passions, are productive of more misery than happiness in our present social arrangement. The passions irresistibly stimulate us to activity, impel us to realize the great creations of Industry, and to beautify this earth. But as every great principle in Nature, in order to manifest its highest magnificence and power, must exist in corresponding forms; as steam, for instance, produces a grand effect only when human genius has cased it in iron walls and directed its power of expansion through adequate channels, so can the human passions accomplish their destination only in a social arrangement which is harmonious to their essence, and secures to them that freedom of development which will realize the goodness of man in its highest fulness.

Freedom of passional development cannot exist in a social Order where the interests of men are disunited and clash with each other in almost all the relations of life. We must suffer our senses to be violated by the filth of streets, the discords of a thousand-fold screams and noises, the disagreeable and often pernicious vicissitudes of the weather, and even by the pangs of hunger and destitution; we are not permitted, unless we can pay for it, to clothe ourselves with the coat that is hanging out at the tailor's shop, though tatters should cover our bodies and shame should excite us to take what covering we can get; nor are we permitted to walk into the baker's shop and appropriate to our use a crust of bread, though we should need it to satisfy our children's cravings for a morsel of food; we must respect other people's property and die rather than to take a few crumbs even from him who rolls about in gilt carriages and treads the softest carpets.

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"Love thy enemies!" Check thy interests whenever they should come into collision with the interests of thy fellow-men! Smother thy feelings, curb thy passions whenever the interest of society requires this partial sacrifice of thy individual life. This is the law in our present society; a law which is demanded by the antagonism of our interests, and which must be enforced by all the means in our power, even bayonets, dungeons, and scaffolds. Freedom in Civilization is a mere mockery, a dream.

There cannot be any freedom in a society which is not governed according to God's laws. Human legislation makes all men slaves; Divine laws make them free. "To be led by themselves, the angels call servitude; to be led by the Lord, that is, *by the affections of the love of good* (in other words, by the harmonic passions) *they call liberty* itself." No. 44 of *Divine Providence*.. And again No. 6325 of the *Arcana*: "The man *who is led of the Lord*, is in essential freedom, and thereby in essential delight and blessedness." And lastly, in No. 892 of the same work: "Whereas it is wholly unknown to most persons what a life of liberty is, it may be expedient here briefly to tell in what it consists, viz., solely *in being led of the Lord*."

Let us now inquire into the nature of liberty, and first of

PHYSICAL LIBERTY.

What is life, as we see it? What is the life of the plant? of the animal? After starting into existence, how is the process of living carried on by organic beings? The law in consequence of which their material manifestation took place, has also provided them with means of development and healthful preservation. Where the being is born, there it finds support for its individual life. The oak having just burst through the acorn in which it was cased, finds the nutritious gases which it may appropriate to its use, all prepared; so does the rose which has just opened its bosom to the light, find in the warming sunbeam those hues which the delicate tissue of the petals is destined to absorb; the butterfly finds its nutriment on the very leaf where its chrysalis slumbered during the sleep of transformation; wherever a new life is born, it is born with the means of preserving its individuality. The pelican, whose organism is adapted to the flesh of fishes, conveniently catches and ingulfs them by means of a large and hollow beak; the humming-bird is provided with a long and pointed sucker for the purpose of extracting the sweets of flowers; the tiger is armed with sharp claws and teeth where-

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with to tear and masticate the flesh of animals; every organic being is created and lives by certain laws, the violation of which causes pain and ultimately results in death. If we would force the lion to live among the icebergs of the Polar Sea, he would die; or if we would transfer the ice-bear to the glowing sand of an African desert, he would sink into death. The plant must grow in a congenial soil and atmosphere that will yield its roots and leaves the necessary quantity of gaseous fluid, which, by a gradual process of appropriation, will be transmitted to the core and assimilated to the substance of the plant. So must the animal enjoy appropriate food, and its muscles must be strengthened by a convenient exercise; the cow could not live on flesh, nor the fish on grass; every being has a reason and a law of existence; every fibre has its peculiar flexibility, every nerve its peculiar sensation, every muscle its peculiar power, every sense has its function, every being its destiny and individual life.

Man also has a destiny and an individual life. His life is not a simple life like that of the plant or the animal. The mere instinct is to the animal, born and reared in a natural state, an infallible guide to health and happiness. The caterpillar knows the leaves that it may feed upon, though it never studied their nature, and is even unconscious of their existence. Man has not, like the animal, instincts which will enable him to distinguish the good and the evil; he may swallow arsenic for sugar, unless experience should have taught him the difference between these two bodies. Man is conscious of himself and the world around. Man has the faculty of discerning the things which surround him, by studying the peculiar properties of each; whatever he can make subservient to his nature, he is entitled to use for his benefit. He feels, since no being on this planet possesses his intelligence and power, that it is on him that devolves the moral duty of considering this Globe as a trust from God, as a fief, the nature of which he has to study with the most careful observation, and to the preservation and development of which he has to apply all his physical and spiritual energies. The cultivation of the globe, according to Divine Order, is the terrestrial destiny of man. To aid in that great object every human being has received faculties, tastes, passions, and physical powers. Among the various functions which a comprehensive cultivation of the globe implies; among the infinite objects of activity in agriculture, manufacture, and art, there must be a few which every human soul must be capable and ardently desirous of attending to. Any useful talent, taste, impulse, with which God has endowed the least of his children, must

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be permitted to claim as an inalienable right, the exercise of harmonious functions. If that were otherwise, there would be no correlation between man and the globe which he inhabits, no correspondence between the powers of the mind and the provisions made by God for their adequate exercise and manifestation. The natural exercise of our powers is the condition of their health and progressive strength. The fish dies, if it do not live in water; so does the plant, if it be deprived of the dew of heaven. But the life of the animal or plant is merely subjective; it is an instinctive process of simple assimilation; whereas the life of man is not only subjective, like that of the animal, but objective, and this objectiveness constitutes the superiority of human nature. The subjective principle in man is unceasingly active in realizing an external or objective manifestation, harmonious to the essence of the principle, and distinguished in each being by the peculiar forms of its individual nature. The philosopher grasps the world around, and strives to discover the laws which regulate the phenomena of Nature; the artist realizes in his works the forms of beauty and social convenience which the contemplation of Nature suggests to his mind. Every human being has an internal and external life, distinguished from the lives of all other beings. No two human beings are alike; they all differ in their forms, their senses, modes of thought and feeling. What constitutes the most sacred right of man, is precisely the faculty of living in harmony with the original conditions of his nature. If man cling so tenaciously to the exercise of that right, it is because it is his life, because the least encroachment upon the exercise of that right is a mutilation of his being, a violation of God's laws. If I move a muscle, I ought to do so in consequence of an independent determination of my reason; to be free I must be permitted to act in conformity with my motives, and the circumstances around me must be so arranged as not to suggest any motives for actions which are not perfectly consistent with the universal principles of Justice and Truth. I am free when my eye is at liberty to dwell upon those beautiful forms which correspond to my inborn sense of beauty; when my inward sense of harmony is not violated by discordant din; when my sense of smelling is excited only by pure air and the natural perfumes of Nature; when my palate is never offended by food which the natural appetite of the organism rejects, either on account of the bad preparation or the natural inconsistency of that food with its assimilating power; I am free when the impressions which I receive from the external world through the action of my nerves, are impressions

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of delight, and stimulate my organism into movements of harmony. This kind of liberty I would call the liberty of the senses, a liberty the enjoyment of which is looked upon with supercilious contempt by a vast portion of pretended thinkers, but which is indispensable to the development of the spiritual beauty and the enjoyment of the spiritual liberty of human nature.

"There is given to every sense a delight according to its use; to the sight its delight, to the hearing, to the smell, to the taste, and to the touch, their delights; to the sight the delight from beauty and forms, to the hearing that from harmonies, to the smell that from odors, to the taste that from savors."—Swedenborg in *Heaven and Hell.*

If, as philosophers suppose and as an inward sense whispers to us, our souls are endowed with original forms of beauty and harmony, then I would ask, what is their use, unless those instinctive aspirations of the soul realize beauty and harmony in the social life of man? Are they mere lifeless abstractions, placed in the human soul for no other purpose than to serve as standards of comparison for the degrading and disgusting forms with which man is surrounded in the world? Or are they perhaps implanted in him to deaden his senses against the perception of external beauty and harmony? Then, why does not his eye, like that of the hog, delight in dwelling upon the filth of streets? Why does his ear shrink from discordant noises? Why does his organ of smell inhale with rapture the perfume of flowers? If the senses, the mind, the heart pivot upon the instincts of beauty and harmony, it is in order that those instincts should become instrumental in realizing beauty and harmony in the circumstances around us. Our houses should not merely shelter us from the inclemency of the weather, but they should be the sanctuaries of art and the centres of social elegance and convenience; it is there that all the elements of our nature, our mental and moral energies, should be quickened into harmonious play. And our feet should not tread the filth of streets, in the society of swine and loathsome and emaciated dogs, amidst the stench of stagnant mud, over heaps of rubbish and irregular and cutting stones; the streets through which the foot of man moves, should be purified by the breath of Art and hallowed by the religion of Harmony. Where man walks, neither the burning sun, nor the cutting wind, nor the chilly rain should touch his sacred brow; in whatever sphere of activity he may move, his innate sense of beauty should be warmed into life by the symmetry of forms, the grandeur of science, the smile of art, the harmony of sound; and man, who is now stooping down with

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his neck riveted to monotonous and filthy labor, or with a soul blighted by degrading excesses or miserably compressed by inanity and the despondency of blasted power, would lift up his brow wreathed with joy and radiant with glory.

The prospective magnificence of forms to which I have just alluded, and which Association will most fully realize, leads to the enjoyment of another important element of human liberty; I mean

INTELLECTUAL LIBERTY.

It is with emotions of anguish and pity that I look at the erroneous notions which our thinkers entertain of the vast and all-important subject of the freedom of the mind. Are the minds of men free? Are their faculties permitted to shine forth in their genuine truth and fulness? The human mind is not a plastic thing, which may be moulded according to any body's will or agreeably to any external circumstances. The human mind is a conflux of powers or tendencies inactive of themselves, but which may be quickened into activity by some exciting influence. Imagination, memory, judgment, mirthfulness, and all the various organs which phrenology points out, hardly show a symptom of existence, unless they are excited by some congenial influence. From the fact that each organ of the mind may be excited to action by magnetic touches or passes, we are permitted to infer that each organ is susceptible of receiving an external influence. If this were otherwise, why should children handle certain objects or dwell upon certain forms with more pleasure than upon others? How should we account for the fact recorded by ancient history, of Achilles throwing himself towards the glittering sword held out to his sight by the wise Ulysses, and grasping it with an enthusiasm bordering on madness? Achilles had hid himself among the daughters of Lycomedes for the purpose of evading the importunities of his friends, who wished to engage him in the famous war of extermination against Troy; in female attire, intent on escaping the searching looks of his friends, he spends his time in spinning, weaving, occupations which were then the customary accomplishments of women, when lo! the wise Ulysses holds out the glittering sword, and Achilles, forgetful of his disguise and his intentions, and yielding to the instinctive impulse of his nature, rushes to the shining weapon, and is induced to wield it in the work of vengeance. Is not memory a force of attraction? When the senses perceive in the external world phenomena which excite

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sensations of pleasure in our minds, do we not delight in examining, touching, analyzing those phenomena, in appropriating them, so to say, to the substance of our minds, until mind and phenomenon are united in a common bond of existence? Is not imagination a tendency to new, unseen forms of life, a grasping at new emotions, an anticipation of coming events, a longing for a purer and more exalted existence? And what is judgment? Is it any thing else than the faculty of expressing a preference for those objects which interest us most by their beauty, grandeur, or their fitness for the conditions of our being? There can be no doubt but that human nature is a conflux of tendencies or attractive forces, depending upon each other for their existence and manifestation. As that conflux of tendencies originates in a cause, and exists under certain forms and for certain ends, so is the existence of each special manifestation of those tendencies possible only under the threefold condition of Cause, Mode, and Object of existence, or in the language of Swedenborg, of End, Cause, and Effect.

The memory, in order to become active in the exercise of its functions, must be acted upon by some external object harmoniously to the peculiar form of that memory; in other words, the divine life which flows-in through a peculiar form of memory, can only become a reality in man, and man can only be conscious of it and enjoy it, so far as that life or Influx meets in the external world an object or a plane corresponding to the form of the memory, and possessing the power to fix or support the Divine Influx, and to bring it before the understanding in a visible and tangible form. Power, though its exercise should be repulsive to memory, may, in the name of duty, force it into activity; but that activity is not a manifestation of healthful energy; it is like the feverish shaking of the limbs or the violent vibration of the nerves. The exciting cause of the activity of the memory lies in the external phenomenon; the mode of its activity depends upon the manner in which the phenomenon is presented to the understanding, and the object or result of its activity must be the realization of the greatest possible amount of happiness. The exercise of the memory is a free exercise, when those three conditions of a spontaneously exciting cause, a mode of manifestation correlative to the form of the memory and the physical and spiritual health of man, as far as memory is instrumental in creating, preserving and developing it, are fulfilled. This applies to all the other faculties of the mind. Though they seem to be mere passive forms of power, until they are quickened into activity by some exciting cause, yet that cause must produce their external manifestation in the same natural manner as the sun-

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beam causes the oak to burst from the acorn, or the fire in the chimney sends forth its caloric through chilly apartments. As the magnet draws iron towards its poles, so must the external object excite in the mind a desire to know the nature of that object; the mind must feel pleasure in identifying the existence of that object with its own. Suppose a boy were to be forced to commit to memory a page of history, whereas his natural inclination would lead him to learn a beautiful aspiration of some poetical genius by heart; his natural inclination being subdued by the superiority of physical force, the memory of the boy is excited to action, but in a manner which is not congenial to the nature of that memory, and which, therefore, does not realize intellectual liberty. But suppose the boy is, by a natural impulse, led to the study of history, he must necessarily prefer one mode of learning the facts of history to another. To insure his intellectual freedom it is indispensable that the historical facts should be conveyed to his mind by the method which is clearest to him and which he prefers; if the boy should wish to study history by *hearing* the facts of history, his intellectual liberty would be destroyed by forcing him to study history from books, and to commit the literal narration of historical events to memory. This would be a second violation of his intellectual liberty. And now, in the third place, if the boy were forced to the study of history merely to please a father or to satisfy public opinion, whereas the chief object of his intellectual activity should be his own happiness, his intellectual freedom, provided the above system of compulsion were practised in regard to his other mental faculties, would be entirely annihilated.

Now then, if the freedom of the mind depend upon spontaneity of action on the part of the mind, upon a true correlation between the original forms or powers of the mind and their modes of manifestation, and finally upon physical and mental harmony being the general result of the exercise of the intellectual faculties, I am justified in asserting that we have not even realized the shadow of intellectual liberty. There may be a few who enjoy a considerable degree thereof; but no man is as yet able to satisfy all the wants and to develop all the resources of his mind; and millions sigh in the dreadful bonds of complete mental servitude. From the first movement of the mind to the extinction of the intellectual faculties by death, the intellectual existence of most men is intellectual starvation, a progressive sinking of the spiritual faculties. In childhood the inciting cause of all mental action is a surly despot or an infatuated pedant, or, exceptionally, some well-meaning but impotent philanthropist. Society

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calls those pedants teachers, but God knows by what insulting and contemptuous names they pass in the formidable indictment which children have brought against the men and their profession. They may try ever so much to yield to the aspiring tendencies of childhood; children will either ridicule them as good fools or hate them as inhuman jailers. As to children *loving* their teachers, why, they may possibly prefer one man to another for reasons best known to themselves; but a teacher must either be a consummate blockhead or an arrant fool to presume that his miserably compressing and perverting system is calculated to excite in the suffering hearts of children feelings of gratitude and love. Have we not all suffered from the education which has been forced upon us? Is not, for thousands of children, education a period of agony or even a homicidal process? Ah! how those dead figures on the black-board weigh down the timid but vivid imagination of the child; how those extracts from congressional speeches, those fantastic ravings of the muses, all crowded together in a voluminous reader, stifle the breath of genius, how they nip all mental enthusiasm in the bud! Oh, have I not seen those young hearts throb with anguish, and glow with fierce indignation and unforgiving hatred! Have I not heard the polluting curse burst from lips that should have whispered harmony and prayer? What a horrible reaction against the deadly compression of false systems! What a stagnation of life! What a destruction of power! Is there a shadow of liberty? Is there liberty when the delicate muscles of the child are writhing under the tortures of the whip? Is there liberty, when the boy, forgetful of his lesson under the exciting influence of play, attracted perhaps by the working of a machine, by the beauty of a military parade, or the thrilling harmonies of music, prolongs his recess for a minute or two, and as a punishment for the susceptibilities with which his soul has been endowed by the Creator of all things, is perhaps deprived of the few moments of freedom which the tyrannical distribution of his time has left him? Is there liberty when metaphysical speculations, inanimate theories, the sophisms of past ages, the follies of kings, and the wholesale murders of Humanity are forced upon his reluctant attention? Why, it is insulting to common sense to call such an organized system of mental tortures, a system of liberty. Is there liberty for the young man when, after leaving the school, he *binds* himself an apprentice for a particular business? Ay, the formula is, he is *bound* apprentice; bound like a dog to his kennel or a criminal to his compulsory labor. A human being *bound* to do a certain work! And

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bound by what? By the charming power of the work, by a noble ambition to achieve a master-piece of Art, to redeem human misery, or to defend the sacred soil of his country? No, he is bound by the will of a father, by the necessity of earning a livelihood. His own inclination goes for nothing. The first consideration in choosing a trade is the facilities it procures for the acquisition of wealth. To this greediness for money, originating in the instinct of self-preservation and the innate aversion to hard and disgusting labor, the young man sacrifices the cultivation of his mental powers, or makes them subservient to a low ambition. But were he ever so rich, and did he move in the highest circles of society, his mind is chained by fashion, false gallantry, or false ambition. Does not yonder exquisite betray by his vague looks the inanity and restlessness of his mind? And when he enters the fashionable parlor, how he tries to make himself agreeable by the most disgusting falsehoods of gallantry, how he blabbers about the merit of authors, the beauties of a musical composition, the charms of a foreign language, and other accomplishments of which he knows nothing but the name. Is such a man intellectually free? Is he not forced to a false mode of thinking? Could he follow out the dictates of his nature without compromising his position in society? If he show indifference to a musical performance, though it should not have excited his enthusiasm, he is set down as a man without taste; if he refuse joining in the giddy whirlings of the dance, he is looked upon as an ill-natured companion; once launched upon the ocean of fashionable life, he must not expect smooth sailing, he must be prepared to encounter whirlwinds and breakers, and to sacrifice his intellectual freedom to the capricious and false system of visiting, conversing, bowing, greeting, complimenting, which is established in civilized company. Why then should we talk about possessing intellectual freedom when all our energies are fettered by false taste and opinions? I will not speak of the laborer doing the same work until he is fairly identified with his tool, until the *man* has been fairly choked by the laborer. I speak of the favorites of Fortune, who need not work for a living. How few are there who, impelled by the desire of intellectual development, can save for it the necessary leisure from that wasteful expenditure of time and power, which the accomplishment of fashionable duties requires?

Intellectual freedom can only exist on condition that a passion or love should excite, or, as Swedenborg calls it, flow into the Intellectual principle, and determine it to a manifestation which corresponds exactly to the form or character of the passion. When the action of the Intellectual principle typifies

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or represents an inborn passion or love of the soul, then there is a marriage of the Good and the True, and man enjoys passional and intellectual freedom, and is himself an incarnation of Goodness and Wisdom. This is beautifully expressed in No. 5345 of the *Heavenly Arcana :*

"Truth in the interiors is never multiplied from any other source than from good; the multiplication of truth which is not from good, is not the multiplication of truth, because it is not truth, howsoever in the external form it appears as truth; it is a sort of image in which is no life, and this, inasmuch as it is dead, accedes not to truth; for truth, in order to become truth with man, must live from good, that is, by good from the Lord, and when it so lives, then multiplication may be predicated of it in the spiritual sense. That the multiplication of truth is only from good, may be manifest from this consideration, that nothing can be multiplied except from somewhat similar to marriage, and truth cannot enter into marriage with any other principle than good, in conjunction with any other principle it is not marriage but adultery; what therefore is multiplied from marriage, this is legitimate, thus it is truth, but what is multiplied from adultery, is not legitimate but spurious, thus it is not truth."

From the preceding paragraph it follows that man does not consider any thing as true, nor that any thing is in fact a truth for man which does not correspond to his good, that is, to his love or passion. Thus it may be true for me that the study of the German language is a delightful activity of the Intellectual principle, but my friend may consider that activity a false development of power, and may reject it with disgust. Every man is his own good, and therefore his own truth, and only so far is he intellectually free as every manifestation of the Intellectual principle is the result of the spontaneous movement of a passion.

CELESTIAL OR PASSIONAL LIBERTY.

The passions, or, to use the language of Swedenborg, the loves of the human heart, have never been and can never be changed; they are as unalterable as the Divine Essence; for the passions, which are the spiritual life of the human soul, are emanations from that Essence; we should never be able to arrive at a true knowledge of the nature of the passions, if they were not fixed, unchangeable principles. Look into the annals of human history, and you will find that men have always been actuated by the same passions, and that the only difference which exists between the passions of one age or nation and the passions of another, consists simply in the mode in which the passions have been developed. That mode changes in proportion as the intellectual life of man expands,

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and this life expands in proportion as the passions penetrate the mind, excite its activity, awaken it to the consciousness of its infinitely varied forms, and give it a desire to realize them to the senses in the world around. At all times and among all nations has Ambition moved the heart; Friendship has kindled its emotions; Love has warmed it with cheering rays; Paternity has swelled it with delight. At all times have the senses exercised their influence and claimed the enjoyment of their rights; at all times have the desire of Alternation, the power of Rivalry, the sacred fire of Enthusiasm, impelled man to good or evil actions, according as the object, the attainment of which he had in view, was selfish or exalted. The Passional or Celestial principle is continually flowing out of the Divine Essence into recipient forms. Those forms determine the action of the principle. As the recipient form, so is the love. The social form is the complex of all the forms which receive the Passional principle in its external manifestations, that is, in life. Now let us look at the forms into which Ambition flows in our present system of society. Why, to be a rich man, to live in splendid houses, and to give sumptuous entertainments, is the highest scope which society holds out to that glorious master-passion of manhood. How different are the forms which receive that divine influx in Association! To be the wisest, the best, is the great end of all ambitious souls. And Friendship, does it, in our present system of society, result in any thing else than a mere union for political purposes, a mere partnership for the purpose of acquiring wealth or putting down a competitor in business, or perhaps in the vile alliance of a favorite to a master, whose vanity feeds on the base adulation which his lap-dog lavishes upon him? But what unites the friend to the friend in the combined household of an Association? Men unite their hearts in the bonds of Friendship because they love each other from spiritual motives; they unite in groups because they are desirous of assisting each other in those functions of Industry which they can accomplish with credit to themselves, and in a manner both honorable and profitable to the Phalanx. And Love, does it at all exist among men, holy, as it is conceived by the pure-hearted and high-minded poet? If we knew the thousand selfish motives which induce man and woman to unite in the bonds of matrimony, we would not be astonished at Swedenborg's assertion, that true conjugal love is no longer to be found upon this globe, nor would we complain of the severe criticism which Fourier inflicts upon that union such as it is consummated and adhered to in our present system of society. How differently will the principle of love manifest itself in the

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Phalanx! Let me give the reader an idea of this manifestation by quoting the simple and touching remarks of Swedenborg, on the subject of true conjugal love. "The Lord," says he, "provides similitudes for those who desire love truly conjugial, and, if they are not given in the Earths, he provides them in the Heavens. The Divine Providence of the Lord is most particular and most universal concerning marriages and in marriages, because all the enjoyments of Heaven stream forth from the enjoyments of conjugial love, as sweet waters from the stream of a fountain, and that on this account it is provided that conjugial pairs be born, and that these are continually educated, under the auspices of the Lord, for their several marriages, both the boy and the girl being ignorant of it; and after the completed time, then that marriageable virgin, and then that young man fit for nuptials, meet somewhere as if by fate, and see each other; and then, as from a certain instinct, they instantly know that they are partners, and, as if from a certain dictate within, think in themselves, the young man that she is mine, and the virgin that he is mine; and, after this has been seated for some time in the minds of both, they deliberately speak to each other, and betroth themselves; it is said, as if from fate, instinct and dictate, but it is meant from Divine Providence, because, while this is not known, it appears thus; for the Lord opens internal similitudes, that they may see each other."

In the glorious Phalanx of Charles Fourier, every marriage will be a consolidation of true love; as every manifestation of the Passional principle will be a fact of goodness and spiritual harmony. The passions cannot be inactive any more than the heart's blood can cease to flow without occasioning death. But the passions must be permitted to flow into appropriate forms, into such forms as Divine Wisdom has from eternity inscribed upon and made the condition of an harmonious development of the Passional principle. If those forms be narrow or false, the manifestations of the Passional principle will lead to disorder instead of harmony; if there be no forms at all into which the Passional principle can flow-in, the passions will be made to react upon the soul in the same sense as the blood of the physical organism reacts upon the heart, when the natural passage of the blood from the heart through the lungs, is obstructed by an inflammation of the latter. If the blood be not permitted freely to circulate through the organism, it may accumulate in the parenchyma of the lungs, until a hemorrhage ensues, which threatens and often terminates the life of the body. If the passions be not permitted to flow into appropriate forms in society, they will react upon

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the soul and cause a passional plethora, which will sooner or later break through all external bonds of Order in hideous forms of subversion. But it would be just as foolish to condemn the passions for the disorder which they cause in society, as it would be to condemn fire on account of the terrible conflagrations with which this globe has been visited ever since fire has been used by man. The passions are eminently selfish principles, in this divine sense that they are the essence of Universal Life, that they are the pillars of Universal Order, and cannot suffer themselves to yield to external compulsion without the whole structure of social order being shaken and often overthrown. Wisdom consists in studying their true nature, in listening to their demands, yea, to their softest whispers, and, especially, in determining and realizing in society those forms which are alone calculated to receive the Passional principle and to realize its most beautiful manifestations. It may certainly be supposed, indeed it must be supposed, that passion, which is the essence of the soul, and the source of all life, should have inherent and therefore fixed and eternal forms of manifestation, forms which do not depend upon the arbitrary dispositions of man, but which belong to it, which constitute its substance in the same sense as the shape of the body belongs to and constitutes the substance of the natural or physical life of man. Is this physical life a vague idea, or is it a unit, a fact constituted in all its parts and manifesting itself under fixed and unchangeable forms? Is not the physical life of man determined by the five senses? Indeed, go to the North or South, the East or West; among the Greenlanders and the Patagonians, the Chinese and the Albinos, the physical life of man is uniformly constituted and manifests itself in the forms of hearing, smell, sight, taste and touch. On this point philosophers have come to a common understanding; all of them admit that, as they call it, the normal, that is the natural, the only true and healthy manifestation of man's physical life is determined by the harmonious action of the five senses. I call the five senses the *essential* forms of all physical life, because they are universally and immutably the determining conditions of man's physical organism; whatever is harmonious to the five senses, whatever is favorable and therefore necessary to their healthful development, constitutes the essential existence, the true nature of physical life, develops it out of itself, elevates and refines it, and makes it more and more a source of true pleasure and a fit receptacle of the spirit. But there are influences which are contrary to the senses and therefore pervert their action. Consumption, pulmonary complaints, dyspepsia, headache, are indeed indica-

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tions of life, but they are not its true manifestations, for the simple reason that they are painful conditions of existence, that the human organism reacts against them, and that their ultimate result is not a development, but a destruction of the Sensitive principle. We know from experience what is necessary to the true existence or healthful development of the senses; we know that the symmetry of forms and the beauty of colors are necessary to the sight, the harmony of sounds to the ear, the refinements of gastronomy to the palate, the infinitely varied aromas of Nature to the smell, and harmonious sensations to the nerves. We know that because they are necessary to the senses, the senses tend towards them, crave them, create them by the instrumentality of reason, and do not enjoy the fulness of their existence till they are permitted to expand in this circle of universal and harmonious activity. Where the sense of hearing listens to beautiful and inspiring harmonies; where the sense of sight is surrounded with noble and appropriate forms; where the sense of taste delights in the enjoyment of true and exquisite gastronomical combinations; where the lungs are permitted to inhale the balmy air of Nature, and the olfactory neves are excited by its infinite perfumes; where the nerves thrill with delight; where all the senses together are permitted to expand in this concert of universal activity; where, as it were by mutual agreement, they equilibrate this development among each other, there only do the senses enjoy true, full, divine liberty.

I consider the harmonious development of man's physical organism as the condition and foundation of man's spiritual grandeur. There are philosophers, I know, who teach that man can be free, though his limbs should be cased in iron; but doctrines like these lead to a stagnation of all spiritual life. If it be true that man's freedom consists in a simple determination, on his part, to will to be free, then what matters it whether he is healthy or sick; what matters it whether he is a freeman or a slave; what matters it whether he lives in a state of disorder or harmony? Let him only will to be free, let him despise his chains, and freedom alights upon him as though the shackles that fetter his limbs were a mere dream of his imagination. How strongly do such doctrines show the absence of all liberty in Civilization? Ask of a boy what he understands by freedom, and he will tell you: I am free when I can do what I please. And so it is; a man is spiritually free when he is permitted to act out the tendencies of his soul by means of the bodily senses.

This is also Swedenborg's definition of liberty. In No. 911 of the *Arcana*, he says:

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"Order (that is, Divine Order) is, that celestial things (the harmonic passions or loves) should rule over spiritual, and by spiritual over natural, and lastly, by these over corporeal things; but when things corporeal and natural, (that is, the necessities of life) have dominion over things spiritual and celestial, Orderis destroyed, there is an image of hell."

And again in No. 73 of *Divine Providence:*

"All liberty is of Love, insomuch that Love and liberty are one; and whereas love is the life of man, liberty also is of his life; for every delight which a man has, is from his love, no delight being given from any other source, and to act from the delight of love, is to act from liberty, for delight leads a man as a river does that which is carried away by its stream."

By love is here meant the Love-principle which Fourier designates by the term "Passion."

And lastly in No. 9460 of the *Arcana:*

"All freedom is of love; for what a man does from love, this he does from freedom."

When a man asks himself, am I healthy or sick? we may consider this as a sure sign that he is not well. A man in health never thinks about that state; he enjoys it, eats, drinks, sleeps as he pleases, and cares little how those things come to pass.

And so, when a man inquires whether he is rich or poor, he certainly is not rich; for when a man *has* a thing, he never inquires whether he has it; he *enjoys* the possession of his property. He may perhaps feel concerned about losing it, but, in that case he does not in reality *possess* his property; that possession is more illusory than real; he is not sure of it, it is not guaranteed to him; he does not enjoy it; he shuts it up, uses it in a niggardly manner.

It is the same with freedom. A man who *has* freedom, never asks himself whether he is free. He lets himself go according to his inclination; he cares not about results, he does not think of them; his freedom would be violated as soon as he should have to inquire into the propriety of any of his actions. "Who attends to the delights of his love?" says Swedenborg, No. 296 of *Divine Prov.:* "Man's thought swims in them, like a boat when it is carried along by a gliding stream; and it is perceived as a fragrant atmosphere, which is drawn in with full inspiration."

The soul of man exists in fixed, and, in essence, unchangeable forms. For "all things of Divine Order were collated into man when he was created, so that he was made Divine Order in form."—*Heaven* and *Hell*, No. 30.

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That the soul of man exists in fixed, and, in essence, unchangeable forms, can no more be doubted than that the five bodily senses are the complex of the whole sensitive life of man. It is indeed inconceivable that the substance of the soul, which is so much higher, nobler and purer than the substance of the body, should not be organized with at least as much mathematical precision as the latter. Liberty cannot be imagined without order. Even in a mechanical instrument, a watch for instance, the movement of every wheel is stopped, if there be the slightest derangement in any portion of the mechanism. The soul then, must be a spiritual organization; the soul must have an *essential* existence; in other words, the essence of the soul must be perceivable to the understanding in *necessary*, and therefore *fixed, unchangeable* and *universal* forms of manifestation or modes of development. I have shown above that the passions constitute the fundamental life of the soul. To determine the essential forms of the Passional principle of the soul, is not as easy as to determine the essential forms of the sensitive or physical life of man. No one has ever contradicted the fact that the physical life of the human organism is represented by five fundamental and universal forms, which are the five bodily senses. Few philosophers, and to my knowledge but two, have ever imagined that the Passional or Celestial life of the soul has equally necessary, and therefore fixed, unchangeable, universal forms of manifestation or modes of development.

We have seen above, in speaking of the essential life of the body, that only those manifestations of life are *essential* forms of existence, which, if developed and fostered, realize a higher and the highest possible order of that existence. In applying this touchstone to the forms under which the passional or spiritual life of the soul has been perceived by the understanding, let us inquire what are essential, and therefore true, necessary, unchangeable and universal forms of existence, and on the other hand let us examine, what are merely temporary and therefore unessential and changeable forms of spiritual life.

At first sight it is evident, that those forms of existence which are commonly called the evil passions, hatred, envy, violence, vengeance, falsehood, pride, cannot possibly be essential forms of the spiritual life of the soul, because their ultimate development would result in the destruction instead of the perfection of the soul's substance; they are not universal and therefore not essential or necessary forms of life in the same sense as the body is necessary to the soul, the air to the lungs, or food to the stomach. But Religion is essential to the

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soul; Love, Ambition, Friendship, and the sentiment of Paternity are necessary to the soul; the desire of an occasional change of labor, emulation, and a sacred ardor for the Good and the True are necessary, essential forms of the essence of the soul. Not that the isolated development of each would lead to good. Religion, without the cheering influence of love, friendship, and ambition, degenerates into cold egotism; ambition without religion engenders a violent desire of dominion; love without friendship leads to the petty spirit of the isolated household. A desire for change leads of itself to fickleness; isolated enthusiasm engenders recklessness and rash and violent deeds; and emulation, without her sister passions, realizes that competitive rage of Civilization which looks like a warfare of satanic spirits. But by the collective, the simultaneous development of those seven divine tendencies, which constitute the essential life of the soul's spiritual essence, the passions would be equilibrated among themselves, and their excessive expansion would be checked as it were by a mutual agreement, and without infringing upon the absolute liberty of any. The harmonious development of those seven passions constitutes the celestial freedom of man. There is no other. In Civilization, where those passions are tyrannically compressed or miserably perverted by their incoherent development, freedom is a mere dream of the poet, a delusion of the mind.*

* I trust that the term "*passion*" has now been sufficiently explained by me to avoid all misconceptions as to the meaning which is attached to it by the Phalansterian School. We are apt to attach to the term "*passion*" an idea of vehemence, of intense virulence, even rage. The *natural* passions, as they might be termed, the passions of the savage and the barbarian, and, to a great measure, the passions of the civilized man, are indeed something fierce, something burning; they bear the character of lusts rather than of exalting impulses for the good. Those are not the passions that will characterize the *Harmonian* or inmate of the future Phalanx. The passions of the Harmonian will be just as gentle and lovely as the passions of the actual man are fierce and repulsive. The harmonic passions will be developed out of the natural passions by the Rational Principle. Madame de Staël hints at this when she says in her work on Germany, "que le sentiment sera refait par le raisonnement," (sentiment, or passion, will be reconstructed by reason). All the tossings and ravings of the natural passions are appeals, as it were, to the Rational Principle, to quiet them, by securing to them a higher development in higher circumstances, towards some higher good. Those higher circumstances and that higher good are not to be man's invention; they exist in the Universal Order of God, and can be discovered by man, as indeed they have been by Charles Fourier. In the Phalanx the passions will all be grafted as it were upon reason; *they will be reason itself of the highest and noblest kind;* reason in the Phalanx will become instinctive, it will be a compound reason; that is to say, what is reasonable to one, will appear reasonable to all. Reason in the Phalanx, will be a coherent unit, composed of infi-

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It has been shown that the twelve passions into which Fourier has analyzed the inmost life of the soul, and which pivot upon unity or religion, are the only *essential* forms of the Love-Principle or the soul's passional life. They lead to the Phalanx, are reflected by it, and spring naturally up from its mechanism. Is it not natural that we who are acquainted with the mode by which alone Humanity can realize her destiny of peace and glory, should ask ourselves: Why is it necessary that man should suffer so much before he can realize the universal happiness of his race? Though this question has been abundantly answered at the beginning of this work, yet we will return to it once more with an humble mind, and, from the law of Order which the Divine Wisdom has inscribed upon the Passional Principle, we will deduce an irrefutable argument for the present necessity of the existing violation of Goodness and Truth.

We have seen that the Passional or Love-Principle, such as it emanates from the Essence of the Deity, exists in twelve fixed, and therefore necessary, unchangeable and eternal forms; and we also know that, unless they are simultaneously developed and equilibrated by each other, unless they are permitted to flow into corresponding forms in the constitution of society, their essence is violated, reacts against their external bonds, and realizes disorder instead of harmony. We know that thwarted ambition may engender a desire of vengeance, that disappointed love may become virulent hatred; but the passional influx, the celestial substance of the soul, is not altered for all that. When pure atmospherical air flows into sound lungs, it fortifies them, it aids them in their process of purifying the blood and separating from it those things which are most essential to the preservation of the organism. But when those same lungs are in a state of ulceration, the fresh air of the heavens becomes their deadly enemy; it serves only to increase the irritation and to propel the inflammation onward to its final consummation. The same principle may, according to the state of the recipient vessel or form, produce either a good or a bad effect. What is true of physical life, is so much more true of the Celestial Principle. If that principle do not meet, in the constitution of society, such forms as correspond to the conditions of its essence, it must unavoidably realize a disorder proportionate to the difference between the established social form and the one which corresponds to the

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nite varieties. To conclude, therefore, it may be said, that in the Phalanx, the manifestations of passion will be so many determinations of the Rational Principle, realized in action.

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essential forms of the passions. Let me on this occasion quote Swedenborg, who illustrates this position by a most beautiful simile.

No. 292 of *Divine Providence.*

"All that a man thinks and wills, and consequently says and does, flows from the only fountain of life, which is the Lord; but that he is not, for all that, the cause of man's thinking evil and false, may be illustrated by the following circumstance in the natural world: From its sun there proceeds heat and light, and these two flow into all the subjects and objects which we see, not only into good subjects and beautiful objects, but also into evil subjects and unbeautiful objects, and produce in them various effects: For they flow not only into trees which bear good fruit, but also into trees which bear bad fruit, yea, even into the fruits themselves, and cause them to vegetate; in like manner they flow into good seed and also into tares; likewise into useful or wholesome shrubs, and also into hurtful or poisonous shrubs; and yet it is the same heat and the same light, in which there is not any cause of evil, for that exists in the recipient subjects or objects. The action of heat in hatching eggs, in which there is an owl, a screech-owl, or an asp, is the same as in hatching eggs which contain a dove, a beautiful bird or a swan; set both kinds of eggs under a hen, and they will be hatched by her heat, which in itself is harmless: what then has the heat in common with these evil and noxious things? The action of heat, when it flows into marshy grounds, stercoraceous, putrid, and cadaverous substances, is the same as when it flows into vinous, fragrant, vegetating, and living substances; who but must see that the cause does not exist in the heat, but in the recipient subject? Moreover, the same light produces in one object beautiful, and in another disagreeable colors; yea, it brightens itself in white objects and shines, and becomes opaque in objects verging towards black, and darkens itself. It is the same in the spiritual world, there also there is heat and light from the sun thereof, which is the Lord; this heat and light flow from him into their subjects and objects; the subjects and objects there are angels and spirits, specifically the things appertaining to their voluntary and intellectual faculties; the heat there is the proceeding divine love, and the light there is the proceeding divine wisdom; the cause why they are received differently by one and by another, does not exist in the heat and light; for the Lord says: 'That he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.'"

How then can man presume to change the nature of his Passional Principle, since that principle is not his but God's? Man cannot know its nature except in so far as he perceives the principle in its effects or manifestations. If man's Passional Principle be an influx from God, man cannot possibly resist it, unless we suppose that man has a will of his own, which can, at pleasure, act contrarily to the will of God and

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fill a sphere which is at the same time filled with the universally existing essence of God. If the Passional Principle have essential forms of manifestation inscribed upon it, it must necessarily and unavoidably react against any forms which are forced upon it, and which are contrary to its nature. If the *Series* be the law of order which Divine Wisdom has inscribed upon the life of the Love-Principle, the External Man or the Social Form ought to reflect that law in its industrial, domestic, ecclesiastical and scientific activity or life. The External Man ought to be a consociation of *Series*, pivoting upon and cohering with each other as the series of fibres and nerves in the human organism pivot upon the head-fountain of life, the brain. Otherwise there would be no correspondence between the Internal and the External Man, and from that disjunction would ever spring forth those infinite forms of disorder which now pollute human society, and which I shall leave to the future psychologists of the Phalansterian School to trace to their first causes.

CHRISTIANITY IN ASSOCIATION.

Adam and Eve, according to the doctrine of the New Church, do not represent two individuals, but the men of the Most Ancient Church, whose new creation or regeneration itself is described at the beginning of Genesis; their new creation or regeneration itself is signified by the creation of heaven and earth in the first chapter; their wisdom and intelligence by the garden of Eden; and the end of that Church by their eating of the tree of knowledge. The serpent symbolizes self-love, which is denoted in the Bible by the head of the serpent, which is to be bruised by the seed of the woman, that is by Jesus Christ.

When the human race had multiplied so much that it became necessary for man to emigrate to those regions which no longer voluntarily produced the means of supporting animal life; when it became necessary for man to assist Nature in her productive activity, he awoke to the consciousness of that necessity; and as industry, in its beginning, was hard and painful, the desire to avoid work must have arisen in man's heart. And he satisfied that desire by reducing his weaker brethern to bondage. Cain, typifying the sensual men, slew Abel typifying the men of a meeker dis-

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position; that is, the sensual men subdued their more religious brethren, reduced them to bondage, and thus tore the bond of Love which united the members of the First Church or the First Humanity; henceforth violence forged the social chain, and in order to do homage to the sensual pleasures of a few tyrants, the immense majority of men were condemned to slavish labor. Henceforth all independent activity, all free development of the innate powers of the soul, was impossible. Bondage was the lot of the greater portion of mankind, and the Sensitive principle was especially bowed down by the most terrible despotism. Labor was cursed: "In the sweat of thy face shalt thou eat bread!"

What a horrible subversion of Destiny! Industry, that divine inheritance of man, his title to glory and to similitude with his Maker; Industry, a channel of wealth, a source of joy and health; Industry, the kingdom of peace, liberty and order, transformed into an arena, where fallen man is writhing in the bonds of necessity, where he sows tears and reaps anguish and pain! Henceforth man's doom was sealed; he wandered onward in the thorny path of life; he called the arts into existence, he embellished the world, and for his industrial efforts he was rewarded with contempt. Every where bondage and tyranny. All the science of the rulers was now employed in sanctifying this unnatural social order and preserving social unity, which, be it ever so artificial and unjust, is nevertheless indispensable to the development of Industry, the necessary vehicle of all social life. Religion, Science, and Law, enveloped themselves in the forms which necessarily resulted from the disorder in society; in the hands of the chosen they became the safeguards of tyranny and the sanctifying priests of slavery and pain. And it was indeed necessary that Religion should assume the form of self-denial, of self-sacrificing love in a society, the fundamental principle of which was then, and is now, a conflict of all interests and passions. The original harmony of society having been once dissolved by a few powerful and daring individuals, their descendants did not trouble themselves about the origin of their rights; they took what was handed down to them from their fathers, and defended their property at the sword's point. This being the condition of society, what was the only form in which Religion could accomplish its destiny in that society, the realization of peace and love? Was Religion to go forth with the fury of subversive passions, bidding man rise against his tyrants, or was it to go forth with the accents of a soothing angel, of a heavenly comforter, whispering consolation in the ears of suffering man, and inspiring him with confidence in

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the mercy and justice of Divine Providence, which sooner or later would restore him to that condition of bliss out of which he had been ejected by the selfishness of the few? Disorder was established among men; violence was the law, and Religion, not having the means to reform that state of things, taught man to be resigned to his fate until God should send the Redeemer of Humanity. And it would have been a miserable policy for any man to counteract the influence of Religion. It would have been a most miserable policy to plant revolutionary principles into the hearts of men without possessing the Science of Social Harmony, a Science which the genius of Charles Fourier has discovered, and which teaches the restoration of the original social harmony with the precision of mathematics! If the rulers of society had known that science, they would probably have exerted themselves to realize its doctrines; for they could not have any pleasure in intentionally deceiving their subjects, in being conscious of their hatred and the silent workings of their vengeance. Suppose the rulers of men's minds had thus spoken unto men: You are deceived, you are oppressed; you are equal to those who enthrall your liberty by odious labor and political tyranny; rise, shake off the yoke, pull down all existing forms, murder your tyrants, and freedom will, like a phenix, arise from that universal conflagration! And suppose the flame of revolution kindled; suppose the nations armed against their kings and the kings bleeding upon the scaffold; suppose equality realized to such an extent that even a prince of Montmorency condescends to observe to his uncivil barber: "Citizen, we are equal;" would social harmony be realized for all that? Would not the instigators of rebellion against the existing order be compelled, by the force of circumstances, to employ those very means of self-preservation which they had condemned in their predecessors, and even to refine the system of oppression which excited their generous but imprudent indignation? Let us not disorganize society without being able to offer a better Arrangement, an Arrangement which all will be glad spontaneously to accept, because it secures a greater expansion to their liberty and a surer foundation to their happiness.

The philosophers of the eighteenth century were animated by good intentions; we may praise the courage and the perseverance which they displayed in unmasking hypocrisy, in detecting error, and in uprooting political and religious fanaticism; but the sting of their satire had a tendency to injure the religious sentiment, and to cause some of the noblest blossoms of the heart to wither.

They ridiculed the dogmas of Religion because philosophi-

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cal genius was not capable of discovering their sublime but deeply hidden meaning. At one time they worshipped human reason as the highest Goddess; they decreed by law the deposition and restoration of the Divine Being; they madly cursed errors which time and a deeply-rooted prejudice had sanctified, which had interwoven their influence in all the springs of social life, and the analysis of which required the light of the most exact science. Religious enthusiasm, however much it may have been misled by the ambition and the pride of priests, was nevertheless one of the greatest and sublimest manifestations of the Middle Ages; this exaltation of the religious sentiment has been partially superseded by a skepticism upon whose whirlwinds the fragments of faith are now floating, and which found a beautiful but melancholy personification in the greatest English poet of this age. Skepticism, although for a time a necessary result of the development of the mind, yet is no religion. If it plunged into error and gloomy despair the comprehensive mind and the naturally religious soul of a Byron, how can it be the religion of the poor man, who is buried amidst the bitter cares of life and chained to the necessity of hard, disgusting labor? His hut is his universe, and his family is for him Humanity; he has neither leisure nor power to speculate beyond his narrow sphere of activity; and even, to fulfil the duties, with which this narrow sphere burdens him, he must call to his aid a strength which philosophical skepticism cannot give. He does not see the concatenation of things; he does not comprehend why there should be such an immense accumulation of Evil in a world created by the God of Love, and why that Evil should weigh upon him, the faithful husband, the honest citizen; he feels abandoned in the immensity of the Universe, he feels as though he were flung out of the bosom of Universal Order. His prospect is the filth and the gloom of his work-shop; his enjoyment is disgusting labor and a mephitic air which gnaws on the vital force of his body; and as a consolation for the torments which cruel necessity prepares for him he has uncertainty as to the future, and ever-returning anxiety is inherent in his precarious existence. If doubt were to slacken the fortitude of his soul, and were to weaken his faith in the justice, wisdom and power of an immutable Providence; if doubt were to insinuate the destructive notion into his soul that Chance is the ruling principle in Nature and society, that virtue is a chimera and Religion an invention of the church for the purpose of protecting the illegitimate supremacy of the priests and of the existing authorities from the encroachments of men—would he respect public order longer than he could be prevented from violating it, by mere physical force? And even

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if the rulers of society should succeed in keeping him in fetters, would they be able to prevent him from destroying a life which he had to accept against his consent, which does not satisfy the desires, and which violates, degrades and oppresses the instincts and powers that demand an unceasing and active development as the fulfilment of a supreme condition inherent in their essence and destiny? Can skeptical philosophers give to man, and especially the poor man, more cheering hopes, a more soul-stirring consolation, and a more unshaken fortitude than the author of Christianity has done? Admire the wisdom of this teacher of Humanity, who appeals to the most universal and most beautiful principle of human nature, the heart, the seat of our feelings, and not to the cold, severe understanding which is but weak in the multitude, and which shows to many philosophers, in their analysis of man's moral nature, nothing but bubbles, where they should have seen Love, Friendship, and those unchangeable Impulses of human nature which, if developed in a society constituted on principles of Divine Order, exalt man and re-elevate him to his pristine similitude with his Maker. And how does Christ try to reunite the torn bond of society? Does he not choose the only adequate means in this chaos of conflicting interests? Could that bond be any other than the bond of sacrificing Love? "Bless those who curse you, do good unto those that hate and persecute you, that you may be children of your Father in Heaven!" And was not he, the great teacher, the living, unchangeable incarnation of his doctrine? Was not every breath of his active life devoted to the service of Humanity? And was not his last prayer, "Father, forgive them, for they know not what they do!" the seal of this self-sacrificing love? Be humble, as Christ was, if you wish to be happy in a world where sensuality and violence are the ruling despots; be humble, ye mighty of the earth, that you may not be tempted to use your people as instruments of your selfish ends! Wipe the sweat from the peasant's brow, and let the industry of the citizen be sacred unto you! Be humble, ye poor who are loaded with cares, bear your hard lot with resignation; plant the vine and learn to renounce the juice of the grape; build palaces and suffer the rich to inhabit them. Humility can alone give you satisfaction; the humble man does not abuse his power; he does not elevate himself above his means; he suffers wrong without thirsting for vengeance; misfortune does not bend him down, nor does good fortune make him proud.

It would be unjust to make Christ responsible for the apparent abuse which has been and is yet daily made of his doctrine, by the ignorance and pride of priests. The extremes touch each other in Nature, and the greatest and

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most beautiful principle may, by a false application, become most destructive among mankind. He who forbade his disciples to draw the sword for his defence, cannot but detest the horrors of the Inquisition and the torrents of blood which have been spilt in the name of the Cross; and though crowned bishops may use Christianity as a mantle for their selfish pride, yet the founder of this religion of Humanity was a model of humility and inextinguishable love.

But Sacrifice and Mystery are not absolute characteristics of Christianity; Sacrifice and Mystery, if they were the ultimate terrestrial Destiny of Man, would, in their ultimate developments, lead to a stagnation of all social life, they would result in the spiritual death of mankind. That which constitutes Christianity, the law of love, is eternal and unchangeable; but the form which that law assumes in a human society—the mode, I mean, in which it is acted out—is the result of the order which prevails in that society, of the relations existing between the interests of its members; in short, of its internal, that is, its domestic, commercial, industrial, and financial arrangements. Let us examine how far the form of the Christian law is liable to the law of progress which seems to affect all the elements of society. When the world was plunged into the deepest spiritual darkness; when the most horrible despotism of physical power was stifling the very breath of man, Christ appeared upon this globe as a messenger from Heaven. He proclaimed the law of Love; he told men that they were a family of brethren; he constituted Humanity, and to that Humanity he gave a Father, "Our Father who art in Heaven!" He preached the glorious, the divine doctrine of equality, not that absurd equality of the political fool who denies the most universal fact of Nature, and thinks the Utopia of perfect happiness realized when all men shall have equal size, equal influence, equal wealth, equal talent, equal power; but that natural equality which allows every body freely to move in the sphere of his nature's gravitation, and to reach the climax of happiness by an integral and harmonious development of the senses, the affections, and the intellectual powers. Christ must have seen invincible obstacles to the diffusion of true Social Science in the weak development of Industry, and in the intellectual darkness of his age; there are many things, said he, which I cannot reveal unto you, but which will be discovered in the progress of science, and which, when they are discovered and applied to use, will establish the kingdom of God upon this earth. Until that period arrive, pray for that divine kingdom, pray that the name of God may be sanctified as the name of

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him who is the supreme and only Ruler in that kingdom; pray that his will may be done upon earth as it is in Heaven, that the law which governs the stars, the law of attraction, may become the law of human society; pray that this legislation of God may give you your daily bread, may give full satisfaction to all the physical, intellectual, and celestial wants of your nature, and may realize the highest liberty and through that highest liberty the highest order and perfect happiness of your being; and till the realization of all those things have come, pray that the consciousness of your disunion from God may not weigh too heavily upon you, and that the love of him, the highest legislator, may give you the means of restoring universal happiness and harmony; pray that he, the God of mercy, may give you the power to love your fellow-men, who have all more or less received into their natures the principle of conflict, of violence, and pride, which caused the rupture of the original harmony of society; pray that you never may be disposed by circumstances to do homage to that principle of violence and pride, and thus to draw upon you the curse of Conscience; let God be your Ruler and Legislator, for his government is the only legitimate Government in Heaven and upon Earth; he alone has the power to create positive Good; in his kingdom there will be glory and joy to Eternity!

The prayer of Christ is the sublimest and most comprehensive utterance of the religious sentiment, that is recorded upon the pages of history; nor is it at all possible for the soul of man to soar to loftier thoughts and sentiments. The prayer of Christ comprehends all things, past, present, and future. Man acknowledging his disunion from God, yet from the midst of his social subversion looking up to him as to a father, to whose love we may confidingly trust for redemption from the deep-felt misery which extends over Humanity like a funeral pall, and which all the luxuries of the senses and all the pomp of Art have it not in their power to hide even in kingly halls. Man praying that the star of his social destiny may shine, that God may realize his kingdom upon this earth, in which the Divine Will, manifested by the attractions of our nature, will be our only and highest legislation. This prayer of Christ is the binding tie between the past and future destinies of man; it typifies the character of Christianity, both in social subversion and social harmony. In the subversion of social order, it represents Christianity as a religion of forgiveness and sacrifice; in social harmony, in the kingdom of God, as a religion of positive enjoyment and exaltation of human nature. Between the extremes of

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social subversion and social harmony, Christianity, although ever one and the same in essence, follows in its form the progress of our social development, and loses its stern and mysterious character in proportion as our reason penetrates into the laws of Nature, and reduces them to practice in our social mechanism, until in social harmony, Christianity shall be acted out in its highest beauty by the conciliation of impulse and reason, freedom and order, by the sanctification of all the passions of man.

I am loth to part with this beautiful inspiration of Christ. Prayer is a giving up of the soul to God, a deep craving for unity with him and the things and men around us; but there does not exist any formula of prayer which expresses this desire of unity in a more comprehensive manner and with more intensity of feeling, than the prayer of Christ. That prayer omits nothing. Science, in this prayer of Humanity, invokes the highest it can attain, the discovery of the laws which govern the Heavens, the application of those laws to our social mechanism, and the consequent realization of the kingdom of God; Art, Industry, send their humble whisperings to the Father who is in heaven, and beg for the daily bread, for the incessant satisfaction of our senses and our affections—oh, it is a certain truth that the fulfilment of the prayer of Christ will realize the kingdom of God upon this earth!

Association is this divine kingdom—I mean the Association of Capital, Talent, and Labor—which the genius of Fourier has scientifically determined. The doctrine of Christ points positively and constantly to that Association. The law of Christianity and the law of Association are identical. Love thy neighbor as thyself! this is the precept of Religion. Act in harmony with the attractions of thy nature! this is the law of Association. In the Phalanx, we are constantly surrounded by friends; the members of the groups to which we belong, are our devoted friends. Those members acknowledge no other bond of union except a similarity of taste and temperament; they aid each other in their work; they advise each other, devote themselves to each other, defend each other against the opinion of others; each of those groups forms a Phalanx by itself that stands by its work as firmly as the ancient Macedonian Phalanx did by the banner that led it to victory. And this other precept of Christianity: Love thy enemy! how beautifully, how enthusiastically is it obeyed in Association. In Civilization, it is impossible to obey that law. Beside the author of this divine precept, there may have been a few, but indeed only a few martyrs in the cause of Hu-

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manity who have obeyed that commandment. In Association the fulfilment of that precept is not only possible, but it is an indispensable, a necessary result of the organization of Society. The great and apparently supernatural commandment, "Love thy enemy!" furnishes a conclusive proof both of the progressive transformation of the Christian law of sacrifice into a law of positive enjoyment and happiness, and of this divine truth, that the fulfilment of the Christian law presupposes exactly that organization of society which Fourier has called *Association* or *Harmony*.

The precept "Love thy enemy!" was first promulgated in a society where man *has* enemies. Every body has enemies. Though we may not know them, yet we may safely infer the fact of each of us having enemies from this other fact, that the precept of Christ "Love thy enemy!" is an universal law, a law for Humanity, a law for every member of Humanity. Christ never condescended to special legislation; Christ never legislated for men, but for human nature; and the laws which he enacted for human nature, were revelations of the true order of its spiritual life, an order with which human legislation is as yet conflicting, though it is continually tending towards it.

If the commandment, "Love thy enemy!" were to be considered as a moral precept only, which was expressed simply with a view of meeting accidental contingencies, and which was to be obeyed whenever occasion might require, the commandment would completely lose its divine character. A divine commandment is an universal law. It is not only true to-day, but it is also true to-morrow, and to all eternity; and it is true for any body at any moment of his life. It never can become unnecessary.

If the law, Love thy enemy! were considered in the light of a moral precept, it would become a finite obligation; and if it were obeyed, it would dissolve itself. It would become useless, because there would be no enemies to be loved. How absurd that a divine commandment should ever become useless and absurd! And yet it becomes all this, and the sublimest precepts of the Gospel become all this, when they are simply considered as moral precepts instead of universal and permanent principles.

"Love thy enemy" is a divine law, the fulfilment of which is so essential to our happiness, that a single act, a single impulse contrary to the spirit of that law, plunges not only the individual perpetrator but Humanity into the deepest misery. If the law "Love thy enemy!" be a divine law, it follows again that the fact of man having enemies, is a

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divine, an indestructible fact; for God's laws are not mere laws of expediency; they are formulas eternal and therefore immutable, according to which the creation and government of the Universe are regulated from eternity to eternity. Now, who are man's enemies in Civilization? Are they simply those who actually hate and persecute him? The word enemy, if taken in a divine—I mean universal—sense cannot possibly mean only such persons as positively wish to injure us, for it is possible that every man may not have such passionate enemies; by enemies Christ means all those whose interests, pursuits, are hostile to our own existence and progress in society. If I am comfortably established somewhere in a Community, I consider him as my enemy who settles by my side, and, being engaged in the same trade as myself, contrives by superior tact, by powerful recommendations, to lessen my income, to endanger my livelihood, and finally to reduce me to the brink of poverty. Competitors in business, in love, in ambition, are the enemies of man. Yes, if Christ commands us to love our enemies, it is those competitors in business and passion whom the law has in view. Judge now whether the fulfilment of that law is possible in Civilization. Our business is our life, our daily bread; it is the bread of our wives and children. No more than we would suffer our lungs to be deprived of atmospherical air for the benefit of a rival, can we allow that rival to snatch from our hands the food which love and necessity bid us procure for our families. But if the law cannot be fulfilled in our present state of society, what is the use of its ever having been promulgated? Indeed, "what is the use," will undoubtedly be urged by man's proud understanding. What is the use? Blind fools, proud doctors of the law, insidious sophists have united in misinterpreting the divine meaning of that sublime formula; they have seen in it a commandment for all men to do that which it is absolutely impossible to do, to renounce their lives, to forswear the laws by which their beings are individual and inalterable manifestations of the universal life-principle. Men are no more capable of giving up an atom of their individualities than God is capable of altering his divine essence. No, this law of Christ, "Love thy enemy!" is a commandment, if you choose, but it is above all things a *revelation*. God commands us to do nothing which is not perfectly in harmony with human nature. If he commands us to love our enemies, and if common sense and experience show that the fulfilment of that commandment is impossible in Civilization, we should have been led to speculate on the means, by the application of which the fulfilment of the law will be rendered not only pos-

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sible, but certain. Those means are now disclosed to the world; those means are the Phalanx of Fourier. Yes, in Association man will love his enemies, and will not suffer a single hair of their heads to be touched against their consent; he will, if need be, shield them with the armor of Love. Man's enemies in Association, are by no means imaginary beings. Industrial competition in Civilization, owing to the divergence, to the incoherence of our interests, must necessarily lead to hatred, jealousy, and to all sorts of fraud and vice; but in Association, where all interests are united and where every body gains by the success of a rival, industrial competition leads to the perfection of Industry, to mutual confidence and esteem. In the Phalanx there are real antipathies, as well as sympathies; antipathies grounded in differences of character, taste, and manner; and those antipathies exist in broad day-light. It is known that James, for instance, has a decided antipathy against Charles; but James does not hate him for all that. James has abundant reasons to honor, and even to love Charles. James is an enthusiastic lover of the muskrose, and Charles happens to understand the culture of the muskrose better than any body else in the Phalanx. James cannot do without Charles; he cannot satisfy his enthusiasm for the muskrose without the assistance of his antipathetic friend; and, although James dislikes the tone, manners, temper of Charles, yet he is willing and even glad to bear those inconveniences in order to enjoy the advice and assistance of Charles in the exercise of an industrial pursuit, without which James would be unhappy. Thus it is that accidental antipathies of character are absorbed by analogies of taste, and vice versa, antipathies of taste are effectually counterbalanced by sympathies of character. Here the commandment, "Love thy enemy!" is gloriously fulfilled, and, if it were possible, that any one member of a Phalanx should not find the means of effectually equilibrating his antipathies, he may leave the Phalanx, and somewhere in the Phalanxes of Humanity he will find a resting-place for his body, a sphere for his mind, a scope for his love, and a balance for his discordant tendencies. Surely, Association is the kingdom of God; it is that kingdom of which Christ has prophesied: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In the Phalanx no one needs to have any care for a living; in the Phalanx every man is guaranteed a minimum of substantial and wholesome food, a comfortable apartment and decent raiment. In the Phalanx a thousand occupations surround man; labor is provided for him to suit his nature. In the Phalanx every

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human being will labor; the laborer and the king will stand side by side in the same group. Humanity will be a family of friends; peace will descend from Heaven upon this regenerated and rejoicing earth, and God will build his tabernacle among men, and manifest himself to his children through that enthusiastic concert of actions and impulses, through that holy fire of Love, which will consume all the bigotry of sectarianism, all national prejudices, all pride of wealth, all selfishness of ambition, all pedantry of learning, upon the altar of Humanity. Association is that Kingdom of Heaven which Christ has likened to a grain of mustard-seed. If one single Phalanx exist any where on this globe, it will be imitated over the universal Orb with rapidity and success. Either the necessity of realizing economies or of procuring good investment for capital, will compel men to form Associations; or men will be induced to form similar Combined Households by the desire of enjoying as much happiness as the members of that first Association; or if such an Association launch upon the market of the city its fourfold and often its hundredfold increased produce of the highest beauty and at twofold reduced prices, all the other mechanics and cultivators will be forced into such Associations by the crushing superiority of the competing power of their prototype. But let it be distinctly understood that the object of the Phalansterians is not to imitate the competitive spirit of Civilization. Their object is to exhibit to the world a living incarnation of the law of Love, and to impose that law upon all their brethren by the force of example and the *eloquence of Truth*.

Fourier is confident that the grand social transformation of the Globe from Social Incoherence to Social Harmony, will take place suddenly over the whole surface of the Globe. He asserts this fact with all the enthusiasm of an inspired prophet. The possibility of such a sudden and universal change becomes intelligible only by means of the analogy existing between the life of the individual man, and that of Humanity. When the fetus is born, then its inherent vitality manifests itself, not gradually and progressing from organ to organ, but the whole system becomes at once a self-living machine. This will also be the case with Humanity. When Humanity shall be externally or politically constituted, then its inherent vitality will at once burst forth in all its fulness and in its true essential form, *which is the Serial Order*.

Up to that time, the world will gradually prepare itself from within for its true Social Destiny. The doctrine of Association will be discussed, investigated, propagated; it will grad-

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ually take possession of people's minds; it will regenerate the known physical and metaphysical sciences; men will associate their interests and try to harmonize them with more or less success, according as they use more or less discretion, and are impelled by more or less noble ends. And in this way a good deal of good will result from it for Humanity even in its embryo state. But in attending to the formation and the regulation of these partial Associations, which will always be reduced in number and more or less imperfect and unsafe, the true disciples of Fourier should not leave out of sight the highest aim of Social Science, which is the regeneration of public opinion in Religion, Science and Law, the psychological construction of the theory of Association by the strictest Baconian process, and the comprehensive and permanent solution of the great political questions upon which the external peace of the world has been and is now depending.

It is difficult to bridle one's enthusiasm by reason. Not all men can do it; but those only who can, will be acknowledged by Humanity as its more shining stars and useful members. Those who cannot bridle their enthusiasm by reason, may produce some stir among such men as are impatient of reform, but they will not accomplish much real and lasting good; on the contrary, they may occasion much disaster by the undue and premature zeal which their own restless and vehement desires may kindle in the minds of their listeners.

Association is not properly a subject for a string of resolutions to be passed upon, like a political question. There is no such thing as carrying the doctrine of association by acclamation or vote. It is all very well that the friends of the cause of Association should sometimes meet in convention, for the purpose of inspiring each other with new zeal and communing with each other on subjects that are dear to their hearts; but it is not *in the name* of a convention that Association can be preached, no more than mathematics can, or any other positive science. The doctrine of Association is a science, the knowledge of which requires deep and persevering investigation. Alas, alas, how few are there among the so called Associationists that know the difference between the future *Harmonic Order* and the present Civilization. Most of them are so little imbued with the real spirit of the doctrine of passional harmony that they will even retain all their past political party prejudices.

One thing which is extremely needful to the success of a Phalanx, though it seems to be a trifling affair to the superficial thinker, is material and spiritual refinement. I advise every new Phalanx to organize at once the corporation of

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the *little bands* and to intrust to them the enforcing of the regulations of the Phalanx concerning *good tone*. *Good tone* is a thing utterly unknown among the lower as well as the higher classes. The leaders of the Phalanx should establish *a priori* regulations of *good tone* in respect to dress, manners, language, accent, during meals, in the parlors, workshops, etc., for all sexes, classes and ages, and then lay them before the Phalanx for the sanction of all the members. Compound refinement, material as well as spiritual, is the basis of social harmony.

No single man, were he even a consistent follower of Fourier and acquainted with all the main facts of Fourier's works, is able to realize a Phalanx with fair chances of success.

The success of a Phalanx depends upon certain conditions of unity, which must either exist externally or internally.

They exist internally, first, when the organization of the Phalanx embraces a sufficient number of series, and each series is subdivided into a sufficient number of groups and subgroups, to satisfy the various industrial tastes and aptitudes of the members; and secondly, when the individualities of the members are sufficiently marked, that each of them may find his true place by his own inherent impulses.

They exist externally only, first, when the Phalanx is managed by a body of men, who by the power of their characters and minds, are capable of establishing, preserving and developing the union of the Phalanx; and secondly, when the members of the Association, in the absence of a true organization, are held together by a superior impulse, which is common to them all; such an impulse may be the religious sentiment or a desire to meliorate their social condition.

When those conditions exist both externally and internally united, then the success of the Phalanx may be said to be infallible.

But woe unto those who are not willing to be innocent as doves and wise as serpents in their attempts at Association; they are almost sure to fail, and in their hands the principle of Association will become fraught with anguish, whereas it should be the harbinger of peace.

Germs of Association may be successfully developed under the guidance of cautious and deeply religious men. But the grand social transformation which Association is intended to effect, can only take place, when Humanity shall have *formed* itself externally; in other words, when Humanity shall have constituted its form, its external or unitary political existence. There is a perfect analogy between the life of the individual

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man and the life of Humanity. Humanity, at the present moment, is a mere fetus. As the fetus has little life of its own, and simply exists externally from the blood of the mother, so does Humanity at present exist only *externally;* the internal life of Humanity has not yet been excited into action; it is deprived of the means of manifesting itself fully and truly. This manifestation will take place so soon as Humanity shall have worked out its true form, which is *its unitary political existence*, represented by the Spherical Congress. From the moment the fetus is separated from the mother, it developes itself from within by its own inherent vitality; but this development from within can only take place when the fetus has acquired its true form, which is capable of receiving, and furnishing an adequate plane to the development of the inherent vitality.

In the same manner Humanity must have first constituted its form, in order that its inherent vitality may manifest itself agreeably to its own order. When the political existence of Humanity shall have been established, what then remains to be done except to organize the development of its internal life, its industrial operations, its spiritual relations? We need not feel anxious about Association as though the cause of Association depended upon a paragraph in a newspaper or a convention of a handful of its present enthusiastic admirers. The real disciples of Fourier know that the life of Humanity will obey its inherent order of development, and that this inherent order is Association. When the time has come, Association will come. In the infinite series of the life of Humanity every fact occurs in its order and true connection. It is madness to suppose that it depends upon man to *hasten* the realization of Association. Impatience will not *hasten* it. Blustering and fretting will not *hasten* it. The one thing needful now is to constitute the External Form or Political Unity of Humanity, to organize external justice and peace among the nations of the globe by the light which a knowledge of the ultimate destinies of the human race throws upon the solution of all political questions. Within the external form the internal life will expand in tranquillity and truth.

And now—

To all who have hearts to feel the misery of their brethren;

To all who have faith in the Providence of God, and in the Destiny which he has reserved for mankind;

To the blind who are ignorant of the ways of this world;

To the lame whom the unceasing struggles with the world have wearied;

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To all those who are desirous of leading a new life as regenerate children of God:

Greeting and Love.

If I have succeeded in convincing you of the sublime truths announced by Swedenborg and scientifically expressed by Fourier; if you believe with me that the Phalanx is the tabernacle in which all souls shall find room for a holy and useful life; if you believe with me that this Phalanx can be made a living reality: oh, then let us not be idle in completing the great work which we believe to be the sublimest type of Christian Love; let us hasten to lay the foundation of that heavenly Jerusalem, where our bodies shall find health, our minds truth, our souls infinite life.

This is the problem: When, how, and where shall we construct the Phalanx?

When? This question is easily answered. As soon as we shall have the necessary means.

Where? In the neighborhood of a large city, upon a good and fertile soil, and within the reach of an abundant supply of wood and water for domestic and industrial purposes.

How? This question cannot be answered by any single individual. I am convinced that the first Phalanx, which is to be as perfect an illustration as possible of the principles of passional harmony and attractive labor, must be planned by the united wisdom and the united love of all the true friends of the great Reform of which Fourier has first shown the necessity and practicability. The first thing to be done is therefore that those friends *should unite* their wisdom and their love in one universal alliance. The chief object of this Union would be,

That the members thereof shall pledge themselves to remain united in Love and Wisdom for the purpose of constructing a Phalanx. The pledge might be worded in the following series of propositions:

We pledge ourselves—

1. To constitute a *Sacred Legion* in the service of Christ and his suffering Humanity.

2. To accumulate as much wealth as possible in our respective avocations with a view of ultimately devoting it to the realization of a Phalanx.

3. To distinguish ourselves by the most conscientious and persevering fulfilment of the duties which are now incumbent upon us, so that whatever we undertake, and whatever we say, may be looked upon as the words and deeds of good men.

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4. To remain thus united in Love and Wisdom, each of us laboring with conscientious zeal in the position which he holds in Society, until we shall have accumulated the means necessary to the realization of a Phalanx.

5. And then, after these means have been acquired, to hoist the seven-colored flag, and at once to reduce to practice the mode of realization which, during the period of preparation, we may have agreed upon as the most adequate.

It is a *Sacred Legion* constituted on such a pledge, which has to achieve the first experiment of the great principles of passional harmony and attractive labor. Until the moment of realization has come, the members of that Legion ought to remain united in faith, virtue, and love; they ought to stand by each other; they ought to do ordinary labor with pleasure and even enthusiasm, knowing that they are constantly working for the Phalanx; they ought not, they *need* not to be ashamed of working for money, feeling that it is for Humanity that they work; they may be in constant communication with each other; they may meet at regular periods; they may exchange their views, discuss them, and thus be sure of ultimately discovering the best mode of reducing their principles to practice.

Such an alliance may extend all over the globe; wherever Love and Wisdom penetrate, we should look for light and practical assistance.

I have nothing else to add, except that I humbly rejoice at having been permitted by kind Providence to bear witness to Humanity's holy cause.

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